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THE PSYCHOLOGY OF THE INFANT *

The study of the infant is important to the educator on account of the insight it gives into the behavior of older children. Just as it is impossible to understand the older child without knowing something about the pre-school period, so is it impossible to know the pre-school child fully without some knowledge of infant psychology.

Educators have realized this for a long time. Comenius wrote in 1628-30 his *School of Infancy*, perhaps the first systematic treatise on the mind of the infant. A century and a half later it was another great educator, Pestalozzi, who made what are probably the first actual records of the development of a young child. Finally it was the Froebel kindergarten that definitely drew the interest of the scientific world to the pre-school child, an interest which has been gradually extended downward to the neonatal period.

A great many of the peculiarities of early behavior can be explained in terms of our knowledge of the infant nervous system. In the newborn child, before the higher powers have begun to function, behavior is largely a problem for the neurologist. There is often a striking parallel between the young infant and the adult whose higher powers have been put out of commission by nervous disease. Both he and the infant suffer from the effect of defective nervous tissue. It is necessary, therefore, to preface our study with some consideration of the nervous system of the newborn child. It is a striking fact in this connection that a large part of the newborn child's nervous equipment simply does not function at all. This seems to be true of the whole cerebral cortex which is the part of the brain through which the intelli-

* This is the first of a series of five articles on child psychology.

gence and will are known to function. This fact alone makes it easy to understand why we could expect no manifestation of actual intelligence in the very young child. He has the soul of rational being with all its potentialities, but he lacks the power to put these potentialities into action.

One of the most striking proofs of the incompleteness of the infant brain is furnished by a series of cases in the medical literature of children who were born without a cerebral cortex. The most remarkable of these cases is described by Edinger and Fischer (11, 12). This child lived to the age of three and a half. An autopsy revealed the total lack of cerebral hemispheres, yet this child and other infants who have lacked a cortex gave at least most of the reactions of the normal child. They could take food; they could react to taste, pain, sound, and light. They showed some spontaneous movement. In other words, they were not strikingly different in their actions from normal children. That is to say the newborn infant uses the higher parts of the brain so little that their absence is scarcely noticed.

More remarkable still was the case of the "mid-brain-being" (*Mittelhirnwesen*) described by Gamper (18). This infant not only lacked the telencephalon but the diencephalon as well. At most, a part of the thalamus might have been functional. All the parts of the nervous system from the midbrain downwards were present with the exception of those tracts which should normally lead from the higher, missing centers. Yet even this being was not as strikingly different from the normal child as might be expected. He was, of course, blind and deaf, but he could wake and sleep, smile, gape, cough, sneeze, and take nourishment much like any other infant.

A more direct proof of the fact that the cerebral cortex does not function in the neonate (Gesell's term for the newborn infant) is furnished by experiments on the electrical stimulation of the motor areas of the brain. The centers for the motor nerves are located in the precentral gyrus. Stimulation of these areas of the brain in the adult (when the surface of the brain is exposed in an operation) causes the contraction of various muscle groups throughout the body according to the part of the precentral gyrus which is stimulated. Repetition of this experiment on infants has given negative results. Westphal (38), for instance, reports a child who was born without the top of the

skull, the brain being covered only with the pia. Electrical stimulation of the motor areas produced negative results. Peiper (26) repeated the same experiment in the case of an infant of ten weeks whose brain had been exposed by a pathological process. A current of 10 milliamperes produced no results. A third proof of the immaturity of the neonatal nervous system is furnished by the presence of certain reflexes which in the adult are considered diagnostic of nervous defect. For example, there are a series of reflexes which occur in the adult when the great motor tracts from the cerebral cortex, the pyramidal tracts, are injured. Many of these signs are found also in newborn children.

We have seen therefore that the infant's nervous system is largely non-functioning at birth. But, in addition to this purely normal immaturity, the child often comes into the world injured by the birth process. These injuries frequently involve the nervous system. Schwartz (30), after a most thoroughgoing analysis of the pathology involved, shows that these injuries involve the same microscopic changes as does the adult nervous system. Most of these pathological injuries seem to be due to hemorrhages.

It is impossible to say what percentage of all infants are born with such injuries. Almost the only data available are from autopsy material. A careful review of the literature by Dollinger (10) shows that about one-fifth to one-quarter of all infants examined after death show hemorrhages in the brain or cord. We have no way of knowing what the proportion is among children who do not die in infancy. Von Sicherer (37) brings forward one interesting datum. He examined with the ophthalmoscope two hundred neonates including only one forceps case. Of these, forty-two showed hemorrhages of the retina. A few days later all these hemorrhages had disappeared without trace. Since the retina is embryologically part of the brain, it seems quite probable that hemorrhages may occur in the neonatal brain and cord only to disappear afterwards completely.

From the standpoint of the child psychologist the important thing is that many reactions which are said to occur in normal, newborn infants may not be normal reactions at all, but may be due to injuries of the nervous system caused by the birth process. The psychologist working with neonates is thus in the position of the experimenter who would take his adult subjects from a hospital for nervous diseases. An unknown proportion of reac-

tions occasionally described as normal may in reality be quite pathological.

Schwartz (30), who had studied the subject at great length, gives the following list of reactions which he considers to be pathological and to be caused by hemorrhages in the nervous system: spontaneous nystagmus, failure to react to caloric and rotatory stimulation of the labyrinth, peculiar positions and movements of the extremities, fingers, and toes, increased muscular tonus, disturbances of the temperature regulatory mechanism, and finally, the well-known Babinski reflex, which he ascribes to injuries of the striatum.

Anyone who has dealt with newborn infants will realize that the child comes into the world with a considerable motor equipment. There is, however, a striking difference between his motor activity and that of an older child or adult. The actions of the infant have a quality of randomness. They do not seem to serve any useful purpose. This can be explained largely by the fact mentioned above. The cerebral cortex of the child is probably not functioning and in consequence he is deprived of the conscious motivation which characterizes the actions of older human beings.

If the activity of the infant is not conscious activity how can it be described? A great deal of it can be explained in terms of reflex action. A reflex is a motor response which follows its stimulus with mechanical regularity, in so far as the term "mechanical" can be applied to living tissue at all. The reflex mechanism of the neonate is extraordinarily diverse. The reflexes present in the adult are only a tiny remnant of his equipment at birth. A large part of these reflexes form responses to stimulation of particular sense organs and will be described later in this article when the topic of sensory reactions of the infant is described. At this point, however, it is worth while to mention a few reflexes of more general character.

The resting infant assumes a quite characteristic position which may itself be described as a reflex response. Unless prevented by restraining clothing, or unless otherwise engaged in activity, the infant, if placed on his back, lies with his trunk bent slightly forward, his fists placed beside his head and the legs drawn up to his body. This position is probably due to the immaturity of the striatum. It is certainly not a continuance of

intrauterine position as many authors have stated, nor can it be explained mechanically on the theory that the flexors are stronger than the extensors (28).

There are a considerable number of other reflexes due to position. If one pushes the infant's head to the side, the arm on that side is drawn up while the other arm is extended (*Fechterstellung*.) Sleeping infants often assume this position if the head happens to be turned to the side. There is a tendency for the infant to hold his head upright, although this reflex is very weak at birth. For instance, the child held prone, free in the air, will attempt to raise his head as soon as he is old enough.

Two very peculiar locomotor reflexes are present at birth. If the infant is laid prone on a flat surface and one pushes lightly with the hand against the soles of the feet, he will make motions which closely resemble creeping. Still more remarkable is the reflex described by Peiper (26). If the child is held upright with his feet touching the table, his legs often make genuine walking movements. Strangely enough, this seems to be characteristic of very young and premature children. Later, the reaction vanishes to reappear only when the child is learning to walk, many months later. A reflex which is sometimes described as "fright" is the Moro embrace reflex. This is released by sudden sounds or sudden movements. The infant's arms are suddenly thrown out in an embracing attitude. Somewhat similar movements occur in the lower extremities. Gordon (20) found this in all infants in a series of one hundred and sixty-six observed in the first few months of life. Later it disappeared.

If a pencil or other object of the proper size is placed in an infant's palm, the hand closes over it with such force that the child can support his entire weight thus. Similar but weaker responses may be obtained from the toes.

Besides this reflex activity called forth by different stimuli, a great many other activities may be observed in the infant. During the few hours a day when he is awake, the child is in almost constant motion. Peiper (26) has made the very interesting observation that all this activity consists of the same muscular movements which are involved in the true reflex. He calls them "reflex-like spontaneous movements" (*reflexartige Spontanbewegungen*). Perhaps they are to be looked upon therefore as belonging in the same category as true reflex action rather than as form-

ing a distinct category of their own. Many writers say, however, that there is one class of reaction which belongs in a special class. These are the "athetotic" motions of the fingers and toes, which are probably due to the immaturity of the striatum, since similar motions occur in adults suffering from diseases involving that part of the nervous system.

Children are probably able to see immediately after birth, but the process of seeing is beset with many difficulties. We have already mentioned retinal hemorrhages. The infant's eye is out of focus. At birth he is far-sighted to the extent of two or three diopters. This is overcorrected in the first few days by involuntary accommodation so that he may be near-sighted to the extent of four to seven diopters. Eye movements are usually uncoordinated at first. The neonate does not fixate; that is to say, he does not follow an object so that it will be focused on the most sensitive part of the retina. On account of these limitations we are probably justified in saying that the infant does not "see" in our sense of the word. He does react to light, however. A sudden flash will call forth the Moro reflex and change in pulse and breath. Peiper (26) reports that if a child is held upright and a light flashed into his eyes the head is thrown back and the whole body is opisthotonic. The pupillary reflex is also present in all full-term infants.

It is usually stated that the newborn child is color blind. The latest experiments do not bear this statement out. It is true that attempts to determine color blindness in young children have wholly failed to reach any agreement, but Peiper (26) determined the intensity of various wave lengths of light which would call forth the reflex mentioned in the last paragraph and found that not only did the thresholds of definite wave lengths agree entirely in their relative values with those of the adult but he even succeeded in demonstrating the Purkinje phenomenon.

It is rather extraordinary that a great many writers state the child is deaf at birth. This seems to be an *a priori* conclusion from the fact that the tympanic cavity in the newborn child is not filled with air. It seems clear, however, that the infant does hear at birth. After a period of quiet a loud sound will call forth diffuse reaction usually interpreted as "fright," together with winking, and changes in pulse and breath. There is some evidence that even unborn children can hear (15, 26).

It has been known for a long time that the infant reacts to taste. Ill-tasting substances cause him to make a face and either close the mouth or else open the mouth, secrete saliva freely and sometimes vomit; while sweet substances elicit sucking movements. The evidence on a sense of smell in infants is not so clear. Kussmaul found that sleeping children were made restless and finally awakened by a disagreeable odor. Smell in the adult involves stimulation of the olfactory nerve and in many cases mechanical stimulation of the trigeminus as well; for example, when ammonia is inhaled. It seems that the latter type of stimulation is easier to elicit in the infant than the former.

The newborn infant reacts to pain either by withdrawing the injured member or by a reaction involving the whole body. The infant seems to be fairly insensitive, however. Even pricking the nose and upper lip often calls forth no response. Peiper (26), however, found that he could always elicit a pain response after several trials even in the case of premature children.

Some of the early experiments on the temperature sense of the young infant are rather uncritical, involving, as they did, touch and pressure as well as temperature. A more critical approach is opened up by Peiper (26).

He put a metal capsule on the infant's breast. This capsule was connected with rubber tubing so that water of a definite temperature could flow through it. When warm water was followed by cold water the infant reacted to the change of temperature by lively movements, and finally by crying.

A sense of touch is fully developed in the young child, and a large variety of reflexes are called forth in response. For example, touching the sensitive parts of the eye causes the lid to close, tickling the outer ear leads to restlessness, touching the lips elicits sucking movements (36), stroking the cheek near the mouth leads to the turning of the head. The cremaster reflex is probably present.

The plantar reflex has received a great deal of attention in the literature. If the sole of the infant's foot is stroked with a toothpick or other similar object, he responds in a typical way by extending all the toes dorsally and often by flexing the whole foot. At the same time the toes are often fanned. This reflex has considerable theoretical interest because it is similar or perhaps identical with the well-known Babinski reflex which appears

in adults whose pyramidal tracts have been injured (1). The adult reaction differs somewhat, however, from the infant's in that the reaction is slower, the great toe only is extended, and the whole foot is not flexed.

There is an extraordinary difference in the reports of the different writers who have studied the plantar reflex in infants (3, 5, 13). Some have found it in almost all young children. Others have found plantar flexion much more frequently than the dorsal flexion of the Babinski. In these cases in which the plantar response in the infant takes the form of dorsal flexion the question remains whether or not it is a true Babinski reflex. DeBruin (5), who has studied the question rather thoroughly, concludes that it is. He considers the adult Babinski to be merely a variety of the same response, and he has often been able to change the infant's Babinski into the adult type by gradually changing the intensity of the stimulus.

There has been a considerable amount of controversy in the etiology of the Babinski reflex. Wolpert (39) and Schlesinger (29) believe that the reflex is merely a form of athetosis and is due to the condition of the striatum. This theory seems to be gaining adherents, but the weight of expert opinion still inclines to the belief that dorsal flexion in the infant is due to the same causes as in the injured adult, namely, to the fact that the pyramidal tracts are not functional. This view is strengthened by the fact that DeBruin was able to elicit several other foot reflexes besides the Babinski, which in the adult are associated with the non-functioning of the pyramidal tracts.

The infant's labyrinthine and muscular sense shows considerable activity. In other words, he is able to react to changes in position. The infant shows the same type of responses to being rotated that the adult does, but the infant's responses are more lively and show a greater variety. We have already mentioned that the Moro reflex may be elicited by sudden rapid movement. The reflex position of the neonate when placed on his back and the creeping and walking responses which have been discussed above must also be included under the present category.

As we have just seen, the mental equipment of the infant at birth is rather modest. The neonate gives fewer evidences of mental activity than many of the higher animals. On his first birthday, however, an enormous change has taken place in the

normal child. Instead of being limp and helpless, he is almost ready to walk. He has outstripped the whole animal world by learning a few words. He is beginning to become a member of society through his first crude differential reactions to persons. The first year of life, therefore, is a period of astonishing progress which is never repeated in later life.

This important progress cannot properly be called "learning." Rather it is a form of growth, and it seems to depend on the gradual maturation of the nervous system. The acquisition of body control, for example, proceeds in an almost unvarying order from the time the child first learns to lift up his chin until he has learned to walk. This is shown in the accompanying table taken from Shirley (35), which agrees fairly well with the results collected by Gesell (19), Linfert-Hierholzer (24), Burnside (8) and others.

MEDIAN AGE OF ACQUISITION OF SPECIFIED MOTOR ABILITIES
(Modified from Shirley)

	<i>Age in Weeks</i>
On stomach, chin up.....	3.0
On stomach, chest up.....	9.0
Sit on lap, support at lower ribs and complete head control...	18.5
Sit alone momentarily.....	25.0
Held erect, stand firmly with help.....	29.5
Sit alone one minute.....	31.0
Stand holding to furniture.....	42.0
Creep	44.5
Walk when lead.....	45.0
Stand alone	62.0
Walk alone	64.0

The acquisition of other skills seems to be governed by similar laws. For example, Jones (23) finds that horizontal eye coordination is established at fifty-eight days, vertical at sixty-five, and circular only at seventy-eight days. Handedness, according to Gesell (19), begins to appear at about six months. Simple play responses according to the same authority have appeared in most children by four months.

Like walking, learning to talk is a slow process beginning with the gradual acquisition of control over the vocal organs. Linfert and Hierholzer (24) found that even at one month a few children could make such articulate sounds as *eeh*, *eh*, *oh*. By four months most children could do so. At six months about a quarter of the children could say *mama* or *dada*. At nine months almost half the children could say more than one word. At twelve months

the average vocabulary is placed at three words by Smith (31), seven words by Nice (25), and at four words by Gesell (19). Linfert and Hierholzer noticed that at one year more than half the children studied could make their wants known by asking for them.

Elementary social progress is placed also in the first year. Linfert and Hierholzer found a "socially stimulated smile" in the majority of one-month-old babies. Gesell reports selective attention to the human face in more than two-thirds of four-month-old children, recognition at six months and a habit of waving "bye-bye" at nine months. Bühler and Hetzer (6) report that facial expression acts merely as a sensory stimulus in the first two months. From two to eight months it has a social significance and calls forth suggestive response. From eight months on, infants react correctly to facial expression. At one year of age most infants are able to inhibit forbidden acts in response to the mothers' commands (19).

The emotional development of the young infant has been put in a new light by Sherman's researches (32, 33, 34). He used four stimuli, namely, restraint of the head and face, dropping suddenly, sticking with a needle, and hunger. The emotion which these would presumably call forth would be anger, fear, pain, and hunger. Sherman made the interesting observation, however, that the responses seemed to be the same in each of the four cases. They differed at most quantitatively. Sudden intense stimuli would produce high-pitched crying and a more energetic response. By varying the intensity of the stimulus it was possible to call forth responses both qualitatively and quantitatively the same in all four cases.

To test his own observations Sherman allowed groups of observers to see the response of an infant without seeing the stimulus. The observers were utterly unable to guess the nature of the infant's emotion. In order to test separately the effects of physical and auditory cues he showed motion pictures of the infant's responses and again allowed the observers to hear the response of an infant concealed by a screen. All these experiments yielded the same results. It seems reasonable to suppose, in view of these data, that the emotions of the young infant are as rudimentary as his other reactions. Sherman has shown that intelligent observers cannot differentiate between such emotions as pain, anger, and fear. It is not unreasonable to suppose that

these and perhaps many other emotions in the infant are undifferentiated. Instead of the infinite variety of emotions which play across the consciousness of the adult, it may well be that the young infant has only two emotional states, the reaction to welcome and unwelcome situations respectively. The emotional responses of the infant offer a vast field for further research.

An entirely new technique for studying infancy has been developed by Gesell (19). He has devised a series of tests to be administered to infants in the first year of life. He has graded the abilities of young children so that he is able to say, for example, what progress a child should have made at the age of four, six, nine months, and so forth. By comparing a child's actual accomplishment with these norms it is possible to determine whether he is developing as rapidly as he ought. This represents the extension of the mental-test idea down to babyhood. Unfortunately, Gesell has never published his results in exact statistical form, nor has he subjected his test series to the usual statistical criteria which educational psychology demands in the case of the mental tests.

The Linfert-Hierholzer (24) scale represents an attempt to overcome some of these difficulties. It is a series of tests extending from the one-month to the one-year level. A scoring system was devised by which it was possible to give the child something analogous to a mental age and an intelligence quotient. Reliability by the method of split halves from one month to twelve months averages .81. Hetzer and Wolf (21) have published a series of tests somewhat similar to the Gesell scale.

Recently a certain amount of evidence has accumulated tending to discredit the value of these early tests. Conger (9) repeated some of the Linfert-Hierholzer and some of the Gesell tests on a group of twenty-five infants and obtained very low reliabilities in both cases. Test-retest reliabilities of the Gesell items ranged from $-.03$ to $+.30$. Split-half reliability for the latter scale ranged from $.16$ to $.71$ with a mean of $.50$.

A direct study of the validity of the Linfert-Hierholzer scale is reported by Furfey and Muhlenbein (16). The original subjects upon whom the Linfert-Hierholzer scale was standardized in 1927 were followed up and given the Stanford-Binet scale in 1931. The Linfert-Hierholzer quotients were then correlated with the Stanford-Binet quotients. The resulting coefficient was exactly zero for the eighty-one cases studied. This would seem to

indicate either that the Linfert-Hierholzer tests a different function from Stanford-Binet or else that the IQ is not at all constant in the first five years of life. One point of evidence favoring the latter hypothesis was obtained by the correlation of net change in IQ with Chapman-Sims scores of home environment. A positive correlation of .33 would seem to suggest that differences in environment may be reflected in change of IQ.

Still another point of evidence is reported by Bayley (2), who has been giving the Gesell tests monthly to a group of children. She found that tests given a month apart showed high correlation with each other. As the intervals were increased, however, the correlations fell. This again would seem to indicate a changing IQ. In view of these data, therefore, it would seem necessary to withhold judgment as to the significance of infant intelligence tests.

The present review will serve to indicate that a great deal of significant progress in the field of infant psychology has been made during the last decade or so. At the present rate of progress there is every reason to hope that succeeding years will see an even more rapid progress with results which should be both interesting to the psychologist and of practical importance to the parent and educator.

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THE QUEBEC SCHOOL SYSTEM

A few months ago a group of non-Catholic American visitors stood leaning over the balustrade that fronts the Cathedral of Quebec, and seemed puzzled to see so many well-clad men and women passing in and out of this historic church, in the late afternoon. I heard one of the group remark: "You know Willa Cather's *Shadows on the Rock* was my introduction to this quaint old city." This, needless to say, was not an indication that the speaker knew very much about Quebec. In fact few Americans know much of the history of the most interesting city in Canada; and fewer still know very much of the cultural life of its ancient province—Quebec. Some days later an eminent American lawyer, who was making his first visit to Quebec, remarked to me: "I have traveled in many lands, but there is a social atmosphere in this old city that gives me an impression such as I never experienced elsewhere; possibly you can explain it, as you know this country so well." I attempted to do so, and the explanation was—a splendid school system, that is based on sound principles, a virile, robust faith, and Catholic culture.

Discussing the system, the Hon. Dr. Lelage, Superintendent of Education in the province, said recently: "I have no hesitancy in stating that our school system is complete, yet I admit that it not yet perfect." He added: "We do not give the deaf ear to practical suggestions that might make it more effective without impairing its structure or destroying the soundness of the principles on which it is based."

I

In order to understand how this system has been evolved, it should be stated that Quebec (la Nouvelle France) has passed through great political vicissitudes. For more than one hundred and fifty years the country was the most important colony of France in the New World, and was practically under regal domination from its cradle-days until the ratification of the Treaty of Paris in 1763. Then, it became an appanage of Great Britain, under whose jurisdiction it still remains. Two races have been identified with its development, and two faiths, Catholic and Protestant, have existed side by side within its borders.

After the cession of Canada to Great Britain, the 60,000 French settled in the St. Lawrence Basin became subjects of the British Empire. In swearing allegiance to a new sovereign the "new subjects," as they were called, did not forfeit their natural rights: they would remain Catholic and preserve the language that their infantile lips had lisped at the parental fireside. Silently, but effectively, they repaired the material ruins of the conquest and set to work to re-establish the schools which devoted bishops and priests had raised for the promotion of their welfare.

It has often been stated that the forbears of the colonists who came to Canada in the early days of the seventeenth century, during the *ancien régime*, were rude and ignorant; but sober history tells a different story: "Before the Revolution in France there were numerous primary schools in Normandy, Picardy, French Flanders, and elsewhere; and they were almost as numerous as were the parishes, possibly from 25,000 to 35,000, and they were well attended." (C. J. Magnan, *L'Instruction Publique dans la Province de Québec*, citing Taine, *Origines de la France Contemporaine*.) Many of the early colonists in *la Nouvelle France* came from these sections. If we add the education given in the homes of many families, we can form an idea of the intellectual status of the founders of Quebec. Alain says: "Il (l'État français avant la Révolution) se borne à maintenir les droits de tous: ceux de l'Église, ceux des autorités locales, ceux des pères de familles; à favoriser les fondations scolaires en les affranchissant des formalités onéreuses; à autoriser les impositions communales là où elles étaient nécessaires; à encourager toutes les bonnes volontés, à réprimer les abus, à apaiser les conflits." (*L'Instruction primaire en France avant la Révolution*: Paris, 1881.)

During the early decades in Quebec the priests (secular and regular), as well as parents and guardians, were not unmindful of the education of boys and girls. This is evident from incontrovertible data as to the ability of the colonists to instruct their children. Says an eminent authority on this subject: "Avec quel orgueil ces pauvres colons que l'on traite d'ignorants, ne signaient-ils pas leurs noms au bas des contrats ou des actes où les circonstances de la vie les amenaient à comparaître. . . .

Tous ou presque tous savaient lire et écrire." (J. E. Roy, *Histoire de la Seigneurie de Lauzon*: Lévis, 1897, cited by Magnan.)

While the country was under French domination there was not a regularly organized school system. This was impossible owing to conditions then existing, and education was left to private initiative, to the religious orders, and to secular priests. Numerous schools came into existence, and we find Recollets, Jesuits, Sulpicians, and priests of the *Missions Étrangères* (seminary priests) engaged in the education of boys. Nor were young girls neglected, for the Ursulines and the Congregation of Notre Dame had opened schools not only for the colonists but for the Indian tribes as well. Says Parkman: "In 1637, a year before the building of Harvard College, the Jesuits began a wooden structure in the rear of the fort [at Quebec]; and here, within one enclosure, was the Huron seminary and the college for French boys." (*Jesuits in North America*, p. 168.) An interesting academic note regarding the Hurons is found in a brochure issued some years ago by the late Monsignor Lindsay: "In 1781, Louis Vincent Saouatannen, a Huron of Ancienne Lorette, after a course of studies at Dartmouth College, Mass., received the degree of Bachelor of Arts."

The Jesuit school at Quebec had, in 1688, more than a hundred pupils, of whom more than fifty were boarders. The school had a high rating scholastically, notably on the literary side, and its students frequently produced plays by Racine and Molière. Soon after the establishment of this Jesuit school, educational institutions were multiplied throughout the country, by the generosity and munificence of the clergy; there were schools at Petit Cap (St. Joachim), St. Anne de Beaupré, Charlesbourg, and Beauport. At Montreal, primary schools for boys were opened by the Sulpicians about 1660, and similar schools were established by these "gentlemen" at Pointe-aux Trembles, Boucherville, and Longueuil. The Recollets opened schools for boys at Three Rivers, Batiscan, Champlain, and St. Anne-de-la Pérade.

Secondary education for boys was initiated at the Jesuit college at Quebec in 1637, and in 1668 Bishop Laval founded the Petit Séminaire in the same section of the town. This was established for the education of young men who believed they had an ecclesi-

astical vocation. During the French domination they there received religious training, lessons in plain-song and ceremonies, but they made their secondary studies at the Jesuit college.

Nor were schools for special studies neglected at the time, and Msgr. Gosselin gives us a list of such schools established during the French régime: Mathematics and Hydrography (Quebec, 1671); a similar institution (at Montreal, 1694); an industrial school (Arts et Métiers) at St. Joachim (1688); and a similar institution at Montreal (1694). That those schools were an important factor in the colony may be inferred from a statement made by Kalm, in *Voyage au Canada*, 1749. He says: "Chaque église est entourée d'un petit village, mais il est formé principalement du presbytère, d'une école pour les garçons et pour les filles."

Education for women actually began with the coming of the Ursulines, but, as I have already discussed this in THE CATHOLIC EDUCATIONAL REVIEW, the story need not be told here. One item, however, should be added. The Ursuline school at Quebec registered 1,206 boarders, and a larger number of externs between 1640 and 1739—a remarkable showing for the population of Quebec at that time. In 1657 Marguerite Bourgeois founded at Montreal the Congregation of Notre Dame; this also has been already discussed in THE CATHOLIC EDUCATIONAL REVIEW. To those institutions for the education of women should be added the General Hospital at Quebec which, during the episcopate of Bishop de Saint-Vallier, was opened as an educational establishment for women; classes were held there until 1868. Dr. Magnan says that it is impossible to state definitely how many schools kept by lay teachers existed during that period; but, he adds: "chose certaine il y en eut un certain nombre."

II

After the capitulation of Montreal, in 1660, education in Quebec received a set-back. The new masters of Canada spoke only English, while the "new subjects" spoke only French. The former were Protestants; the latter, Catholics. Naturally there resulted a conflict, and that continued for a long period. As regards educational development we distinguish four periods: 1763-1791; 1791-1824; 1824-1846; 1846 to the present day.

The conquest had resulted in closing all the primary and

secondary schools that had been established during the *ancien régime*. Yet private initiative and the burning zeal of the secular and the regular priests kept alive the embers, and later fanned them into an educational flame, despite the fact that they were seriously handicapped. In 1763 the "soldier-governor," Murray, was informed by the British Colonial Secretary: "You are not to admit any ecclesiastical jurisdiction of the See of Rome, or any other foreign ecclesiastical jurisdiction whatever in the Province under your government. And to the end that the Church of England may be established in principle and practice, and the said inhabitants may by degrees be induced to embrace the Protestant Religion, and their children be brought up in the principles of it: We do hereby declare it to be our intention when the said Province shall have been divided into townships, all possible encouragement shall be given to the erecting of Protestant schools." (*Canada and its Provinces*, vol. 16, p. 400.) Briefly, this meant: apostatize or repudiate your language. The *pusillus grex* of French Canadians accepted the challenge; with what results, we shall see further on.

Numerous requests were made by representative French Canadians to the British Parliament asking that the schools which had been closed since 1760 be re-opened. These requests found no response; but, on the contrary, the revenues of the Jesuit Estates were sequestered, and the revenues therefrom were apparently devoted to the maintenance of Protestant schools in Montreal, Quebec, and Three Rivers. The passage of the Quebec Act, in 1774, dispelled the gloom, but the end was not yet.

Notwithstanding the attitude of the British authorities, some small schools for boys were established meantime, and the Ursulines of Quebec and Three Rivers and the Congregation of Notre Dame had opened *discreetly* the doors of their convents to little girls, to whom educational rudiments were taught. Moreover, several priests opened schools for boys in their parish houses. Thus, says Magnan, "se conserva dans les foyers canadiens aux jours les plus sombres, le flambeau du savoir que la tempête n'avait pu complètement éteindre." As an exemplification of priestly educational zeal may be cited a classical school established at the presbytery of Long Point, near Montreal, by the Abbé Curoteau, a Sulpician. From this little school developed the College of Montreal.

In 1787, Sir Guy Carleton (Lord Dorchester) elaborated a project for the establishment at Quebec of a "mixed" university. This, however, was bitterly opposed by Bishop Hubert, for he felt convinced that such a scheme meant ultimately the perversion of the youth of the city. In the interim there came to Montreal the Sulpicians, the founders of the Seminary of Montreal, who were instrumental in establishing the first schools for boys, since the conquest.

After the passage of the Constitutional Act by the British Parliament (June 10, 1790), better days dawned for the French Canadians. The new law went into effect on December 26, 1791, and it is known generally as the Constitutional Act of 1791. At the time there were approximately in Lower Canada (Quebec) 150,000 French and 10,000 English. The Act provided for two provinces, Upper Canada and Lower Canada, each with a separate government. In Lower Canada there was to be a legislative council of not less than fifteen members, appointed by the governor, acting on the authority of the king, and an assembly of not less than fifty members, elected on a property-holding franchise. The Act was the first grant of representative institutions made by the Imperial Parliament.

Senator Chapais says of this Act: "Nous faisons un nouveau pas dans la voie de notre relèvement national. Nous acquérons une nouvelle force. Nous voyions s'ouvrir devant nous une nouvelle sphère d'action." (*Cours d'Histoire du Canada.*) While the Act was being debated in the British House of Commons, Lord Grenville said: ". . . The attachment of the French Canadians to their customs, laws, and manners has been called prejudice, since they prefer them to those of England. I say that such attachment deserves a better name than prejudice. It is attachment that is based on something more profound than reason; it is an expression of the most noble sentiments of the human heart." (Cited by Chapais, *op. cit.*) This declaration justifies the attitude of the French Canadians in their opposition to the project of a "mixed" or "neutral" university where religion should be banned.

They continued to demand that the revenues from the Jesuit Estates be applied to the maintenance of their own schools. A compromise was effected in 1801, when the Anglican Bishop of Quebec, Dr. Mountain, obtained from the British Government

an Act for the establishment of the Royal Institution. This, however, does not seem to have been successful. The Protestant historian, Robert Christie, says that the Institution was a fiasco, and he adds: "The project was doomed to failure, as might have been foreseen, since it lacked the cooperation of such an influential body as the Catholic clergy, who rightly insisted that, like other religious denominations, they should be empowered to direct exclusively the education of their flock." (*History of the Province of Lower Canada*, vol. I, p. 216.) After more than a decade the Royal Institution had only twenty-two schools under its control. In view of this, the Rev. Mr. Mills, its secretary, suggested that a distinct Bureau of Education be established, composed exclusively of Catholics, under the direction of the Bishop. This was precisely what the French Canadians had desired, and agitated for, since 1763.

In 1829 the local Assembly passed an Act to encourage elementary education. Though not quite satisfactory, this Act gave an impetus to public instruction in Quebec. Its progress may be gleaned from the school attendance: in 1829 the number of pupils was 14,700, in 1835 it had increased to 35,000, and in 1845 the total number of pupils enrolled in the elementary schools reached 60,000. Meanwhile several classical colleges had been established.

Grants for educational purposes were made during the session of the Assembly (1835-36), and an Act was passed which provided for the establishment of two normal schools, one for Quebec city and the other for Montreal. The operation of this Act was retarded during the political troubles that followed (1837-1840). When the storm had passed the British Government enacted what is known as "Lord John Russell's Bill," or, "An Act to reunite the provinces of Upper and Lower Canada"; it received the royal assent July 23, 1840, and was proclaimed February 5, 1841. The first Parliament of Canada met in Kingston, June 14, of the same year, but it was not harmonious. The Solicitor-General, Mr. Robert Baldwin (appointed by Lord Sydenham), resigned, as his suggestion that French Canadians be included in the Ministry was rejected.

In September the Parliament of United Canada passed an Act for the establishment and maintenance of public schools—a common public school system. Regarding the Act of union, Bouri-

not says: "The English language alone was to be used in the legislative records." (*Constitution of Canada*, p. 35.) The Act passed by the Canadian Parliament for the encouragement of education was not well received as, apart from other considerations, it left to the municipalities the question of taxation for the maintenance of the schools and thus imposed a heavy burden on Lower Canada. The French Canadian population at the time was approximately 692,000, while the English (Upper Canada) was 465,000. As the two populations had little in common, many grievances ensued.

The Act was amended in 1846, and confessional (denominational) schools were established in Lower Canada (Quebec). This system is still in vogue, and it gives general satisfaction in the Province. It received further support when the barrier against French Canadians from entrance into the Ministry was removed, and, with the advent of Mr. L. H. Lafontaine to a ministerial portfolio, education began to make rapid strides. Two Catholic normal schools were established in 1857: one at Quebec with two departments, for boys and for girls, and one at Montreal for boys only. At the same time there was established in the same city a Protestant normal school for both sexes.

The improvements that have been made at various times in the school system of Quebec are due in large measure to capable superintendents, the first of whom was Dr. Meilleur (1842-1855). Then came Mr. P. J. O. Chauveau, during whose term of office schools of arts and manufactures (industrial schools) were established at Quebec and Montreal. Primary education made notable advancement, and classical colleges increased; they have had very successful careers. At the apex of these institutions for higher learning was Laval University, established in 1852 by the corporation of the Seminary of which the beginnings were made in 1659 by Bishop Laval.

Following Mr. Chauveau came Mr. Gédéon Ouimet (1873-1895), under whose direction the schools continued to improve. Then came a political shuffle, and Mr. de Boucherville, who had become Minister of Public Instruction, divided the Council of Public Instruction into two sections: A Protestant Committee and a Catholic Committee. The Catholic Committee consisted of the Bishops, Vicars-Apostolic, and administrators of Catholic dioceses throughout the Province, and an equal number of Cath-

olic representative laymen. The Protestant Committee consisted of a number of Protestants (lay and clerical) equal to the number of lay representatives on the Catholic Committee.

A report issued by Mr. de Boucherville for 1874-75 mentions several special schools for deaf-mutes; and the total number of schools was 4,367, with an attendance of 239,506 pupils. At the same period there were 3 universities, 230 colleges and academies, 3 normal schools, and 16 special schools. The abolition of a Ministry of Public Instruction by Mr. de Boucherville and the reorganization of the Council of Public Instruction initiated a new educational era in Quebec, and gave to the denominational schools a special status. Several needed improvements followed: textbooks were improved, regional Boards of examination were established, pedagogical conferences were organized, teachers' salaries were increased, and special allocations were made for the erection of schoolhouses.

In addition, polytechnical schools were established in Montreal, Quebec, Three Rivers, Hull, and elsewhere; a commercial high school was established at Montreal; and two schools of Fine Arts (*Beaux Arts*) were begun, one at Quebec and the other at Montreal. The Government gave financial aid to the universities and to the classical colleges—\$25,000 to each of the former and \$10,000 each to the latter. In 1920 an Institute of Pedagogy was established at Montreal, under the direction of the Congregation of Notre Dame. From personal knowledge I desire to say that I have not seen anywhere else a better equipped establishment.

III

The educational system of Quebec differs from that which exists in the other provinces of the Canadian Commonwealth; and, singularly enough, in the latter there are frequent evidences of denominational friction, while perfect harmony exists in Quebec. Quebec has no "problems" to solve. It is unique in the possession of a very large number of Catholic colleges, all of which are affiliated with Laval University or with the University of Montreal. There are now 24 such colleges, two of which are exclusively for women. To these colleges is due unquestionably the high literary culture of French Canadian statesmen and professional men. If one needs proof of this, let him visit the Cana-

dian House of Commons or the Canadian Senate during a parliamentary session. He will find that all the representatives of Quebec are bi-linguists while practically all the English representatives of Ontario are "single-stringers." Time and again I have heard Lauriers and Bourassas discuss intricate problems that evidenced profound scholarship and philosophical acumen that only Catholic institutions can furnish.

The Quebec system of education is regarded as an anomaly by secularists on this side of the St. Lawrence, presumably because the schools, elementary and superior, are under religious control; and many labor under the delusion that every pupil in an educational establishment in Quebec is dragooned into the practices of the Catholic Church. They do not know that religious instruction is not obligatory upon pupils of a different faith in any school in the Province of Quebec. This freedom also extends to the matter of language. In the French schools, French is the language of instruction, with English as a secondary language subject. In the English schools, English is the language of instruction, with French as a secondary language subject. Wherever the attendance is "mixed" (French and English), the Department of Education requires that the teacher shall be bilingual.

As to the administration of the system, the following items are set forth:

1. Quebec has no Minister of Education, but the Provincial Secretary is the member of the Cabinet who represents the Department of Education in the provincial Legislature; the Department has a non-political head who is assisted by a French Secretary and an English Secretary. Both Secretaries are Deputy Ministers, and the English Secretary is Director of Protestant Education.

2. The system is distinctively dual, Catholic or Protestant throughout the elementary and secondary schools. There is no Provincial University (State University, as in this country), the four universities—McGill, Laval, Montreal, and Bishop's College—being independent, though receiving government aid. Laval and Montreal are Catholic institutions, McGill is non-sectarian, and Bishop's College University is Anglican.

3. There is a Council of Education, consisting of two committees, a Catholic committee and a Protestant committee. The

Council seldom meets jointly, and meets only when school interests of Catholics and Protestants are to be decided by it; the separate committees meet four times a year or oftener.

4. The regulations of both committees have the force of law when approved by the Governor-in-Council. The superintendent possesses all rights and powers, and in the exercise of his functions he is required to comply with the directions of the Council of Education.

5. The Catholic public schools of the Province are: Primary Elementary (six years), with a preparatory year; Primary-Complementary (two years); and Primary-Superior (three years)—twelve years in all, if the preparatory course is taken.

6. Each committee authorizes the textbooks for its schools, and it is empowered to revoke, for cause, the diploma of any teacher.

7. There are an Inspector-General of Catholic Primary schools, an Inspector of Protestant schools, and an Inspector-General of Normal schools, all of whom are officers of the Department of Education.

8. Quebec differs from the other Canadian Provinces in many respects as already noted, but it also differs by following the "township" or parish plan; and a rural Board of Commissioners may have anywhere from one to half a dozen or more schools under its control, while the Board of Trustees may have nearly as many. Under this arrangement the stronger and richer "districts" into which the municipality is divided by its Board are bound to assist the weaker and poorer districts, as by law the taxes are uniform throughout a municipality and must be put into a "common fund" for all districts.

9. In the larger cities and towns the school taxes are collected by the municipal authorities. In most of the places under special charter the annual rate of taxation is determined by the Legislature, or rather a maximum is fixed beyond which the Board cannot go. The School Board follows the valuation set by the municipal council; but in some instances the taxation is somewhat complicated, as where there is question of collecting the school tax from an incorporated company.

The Government makes liberal grants annually for educational purposes in addition to the amount received from other sources, and the share of each Board is determined by the number of pupils enrolled in the previous year. This fund is distributed to

all School Boards in cities and towns, but there is an additional fund distributed on the same basis of enrollment to village and rural Boards.

The legislative grants for higher education and for poor municipalities are divided into two portions, according to the respective number of Catholics and Protestants as given in the last federal census. All non-Catholics are counted as Protestants in determining the division. Thus, for example, a pagan Chinese, a Mohammedan, or a Jew would come under this category.

Under the Quebec system teachers receive much consideration. "All lay teachers with diploma are entitled to a pension after twenty years of service in the Province and at the age of 56. A teacher may retire at 50 but cannot receive the pension until 56. When accident, ill health, etc., prevent a teacher from continuing service, he may receive a pension at any age if he has taught twenty years, or if he has taught over ten years and less than twenty years he is entitled to receive back all stoppages paid in. Upon restoration to health he may restore his pension-rights by paying again the stoppages returned, if teaching is resumed."

The pension to which a male teacher is entitled is 2 per cent of the average salary of each year of service up to thirty-five years; and the pension of a female teacher is 3 per cent of the average salary. The Pension Fund is maintained by the "stoppages," annual grants from the Legislature, and interest on accumulated capital.

Quebec has no compulsory Education Act, but recent legislation forbids the employment of boys and girls under sixteen years of age unless they can read and write. ("Stat. Que. George V, chap. 50.")

Much remains to be said regarding the progress and operation of the Quebec system of education, but I see in fancy the ominous dangling of the blue pencil in the hand of the genial editor of THE CATHOLIC EDUCATIONAL REVIEW. As a former editor of a periodical, I know what this means. So the time has come to summarize: There are within the Province of Quebec 11,825 municipalities (Catholic and Protestant). There are, for Catholics, 7,223 elementary schools, 681 primary-complementary, 67 superior or high schools, 20,517 teachers (lay, and religious). The attendance is set down at 577,373 pupils, ranging from 5 to 18 years of age. There are 2 Catholic universities, 24 classical

colleges, 20 normal schools, 16 trade schools, 7 technical schools, 3 agricultural schools, 5 schools for the blind and for deaf-mutes, 1 commercial high school, 1 polytechnic school. The expenditure for the maintenance of these schools, according to the data in my possession, was \$27,964,711.00.

In the Catholic universities there exist the following departments: Theology, Philosophy, Law, Medicine, Letters, Natural Science, Social Science, Dentistry, Veterinary Surgery, Pedagogy, Pharmacy, Chemistry, Commerce, Modern Languages, Forestry, Agriculture, Social Hygiene, Music, Optometry, and the latest accretion—Tourism.

The outstanding features of the Quebec system are: (1) Its method of dealing with *minorities*; (2) the special emphasis that it places upon religious instruction (this applies both to Catholic and Protestant schools). "This," says Mr. Sutherland, "has its undoubted influence upon the habits, manners, and character of the people (and) a considerable portion of that general respect for law and customs, and the rights of others, which marks the Province can be attributed to that instruction in the schools." (*Educational System of the Province of Quebec*, p. 15: Quebec, 1930.)

Protestants have equal rights with Catholics, and even the Jewish people receive special consideration. By an Act of the Legislature (April 4, 1931) it is set forth that Jewish children frequenting the Protestant school of the ward in which they reside are not obliged to take part in any religious exercise to which their parents or their guardians may object. Furthermore, such pupils shall suffer no loss of credits on account of absence from school during the great Jewish festivals. Again to quote Mr. Sutherland: "There is a strongly awakened consciousness of the value and importance of education in commercial, manufacturing and agricultural progress. Quebec, it is true, is conservative. Its educational system has had a historical development of its own, and public opinion does not favor adaptation to the spirit and methods of other systems different from its own." (*Op. cit.*, *ibid.*)

In conclusion I cite again Dr. Delage: "Il a été, il est encore, il sera toujours, ne l'oublions jamais, le bouclier de notre race, la garantie certaine de sa survivance sur la terre canadienne." (*Le Système Scolaire de la Province de Québec*, p. 17: Québec, 1931.)

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SEMINARIES IN ENGLAND AND IRELAND

ENGLISH SEMINARIES

Where the seminaries are under the control of men so wholeheartedly interested in ecclesiastical education as Cardinal Bourne, Bishop Butt, Msgr. Myers, Dr. George Smith, Dr. Flynn, and others of the same stamp, one would naturally expect to find earnest efforts to measure up to all the serious requirements of their age and country. And the expectation is not disappointed. Two of the best and most widely known books on seminary training were written by English bishops: Cardinal Bourne's *Ecclesiastical Training* and the *Lex Levitarum* of Bishop Hedley. Then there is the Westminster Library—edited by Bishop Ward and Father Thurston—a splendid series of works treating of clerical studies, all of them showing plainly enough the high standards and aims of the English clergy and seminaries.

This is all the more to their credit for the reason that they have had, and still have, so very much to do in the way of building up the Church anew in England. They are not yet out of the pioneer stage in which we ourselves were in the not so distant past, and their lives are so filled with necessary action as to seem almost to preclude serious or prolonged study. Their success in managing to combine the two recalls to us the solid intellectual work done by some of our own bishops and clergy—like England and Spalding—in the midst of their many weighty and exhausting occupations in connection with the spiritual and material foundations of the young Church in these United States. Both instances prove the truth of the old adage: "Where there's a will, there's a way," showing that even the busiest men can find or make time for study if they be so disposed.

Even were there no other or higher motive, the one consideration of self-respect alone would force the English clergy to try at least to keep pace with, if not to surpass and lead, the Catholic laity of England, who have so many representatives of the highest culture in their ranks and who take such a lively interest in religious affairs, especially in home missionary endeavor through the Catholic Evidence Guild, whose methods and results were made known in the States recently by Mr. F. J. Sheed.

The seminary professors are chosen for their zeal as well as for their intellectual attainments, and they are ever on the alert to supply for the inevitable deficiencies of the static textbook by giving their pupils the results of the latest thought upon all questions of theology, scripture, history, criticism, etc. The principal reviews are in the library or on the tables of the reading room for the students to consult. The seminary directors and teachers meet annually in different parts of the country to compare notes, or exchange views, to discuss new developments or crises, to discard the superannuated and adopt better ways and means where such are felt to be needed.

The best of the seminaries, I am told, are St. Edmund's, Ushaw, Oscott, and Upholland. Ushaw (Durham) and Oscott (Birmingham) are on the order of the interdiocesan or provincial seminary; Upholland is the Liverpool seminary; St. Edmund's houses only the students for the Archdiocese of Westminster; the Diocese of Southwark has its own seminary at Wonnesh, and Brentford sends its students to Ushaw or elsewhere.

Whilst it may sound rather presumptuous in an outsider to make such a suggestion, it seems, nevertheless, that far better results could be obtained everywhere, but especially in small countries like England, through a few well-officered and well-equipped provincial seminaries. To begin with, it would be wise economy, obviating the duplication of expenses, making it much easier to provide better libraries, better faculties and better living conditions, besides broadening the student's outlook by contact with men from other parts with their different views and customs. Cardinal Vaughan was heartily in favor of the central or interdiocesan seminary. And, while mentioning Cardinal Vaughan, it is but just to his memory to recall that, like his eminent successor, he took a most whole-hearted interest in this matter of seminary training, and particularly in a feature of it which is not found in many places—a genuinely practical training for the work of the ministry, such training as can scarcely be given by mere theorists who themselves have had no experience in the work of the mission. He believed that the proper practice in this line can be given only by experienced pastors, and for that reason required the deacons to live at the Cathedral for one year prior to their ordination.¹

¹Snead Cox: *Life of Cardinal Vaughan*.

To give a few examples of what is being done in the English seminaries: When the English College at Douai, founded by Cardinal William Allen in 1568, was suppressed by the French Revolutionary troops in 1793, the professors and students who managed to escape betook themselves to Old Hall, about five miles from the town of Ware, where there was a school for boys, founded by Bishop Challoner in 1749. What had been the English College of Douai, and this boys' school, known as Old Hall, were merged into a college dedicated to St. Edmund, and both ecclesiastical and lay students were educated together.

Here, as at the College of St. Michael in Fribourg, it appears that most excellent results came of this mixed system; it promoted a better acquaintance and understanding and more friendly relations between clergy and laity, but it was not in accord with the decrees of Trent concerning the formation of the clergy. Very many were loath to abandon it, because of the good results obtained, and there was quite a controversy for years upon the subject. The difficulty was solved by Cardinal Bourne, who, in his own words, "reconstituted, recast and remodelled" the institution, maintaining the old system in a measure while keeping the clerics and laics apart, and under entirely different systems of discipline. So that, "The two great Catholic traditions which merged in the formation of St. Edmund's have been maintained in all their fulness throughout the last hundred and thirty years. St. Edmund's is now a public school for laymen, and at the same time a training center for the clergy of Westminster. The schools of philosophy and divinity are completely separated." The clerical and the lay students live in different buildings under different rules and management.

As regards the seminary itself, these are the words of His Eminence, Cardinal Bourne, who surely ought to know what a seminary should be, since he has had to do with that sort of work as professor, rector and bishop throughout his whole career: "The staff at the Seminary in this diocese, St. Edmund's College, Ware, is composed of priests who are for the most part graduates of an English university or of one of the Catholic universities in Rome, Louvain or Fribourg. The President, Monsignor Canon Myers, is a graduate of Cambridge and is joint editor of the newly established *Clergy Review*. Dr. Smith, the Professor of Dogmatic Theology, is editor of the 'Treasury of the

Faith' series of manuals. Dr. Mahony, Professor of Moral Theology, has written many articles on his specialty and also a book. Dr. Messenger, Professor of Philosophy, had also written books, an important one recently on Evolution. Dr. Barton, Professor of Sacred Scripture, also writes on his special subject.

"All these professors endeavor to keep up to date in their particular subject and to impart the results of their knowledge and experience to the students in their charge.

"What is being done at St. Edmund's College is being carried out, *ceteris paribus*, in the other seminaries in England. The aim in all the seminaries is to make the instruction given to the students such as will fit them for their work in present-day conditions."

Preaching and catechizing are given serious attention. Every Saturday at St. Edmund's there is practice preaching, not in the refectory, but in the oratory. The students are allowed to choose their own subjects provided they select subjects connected with the Epistles or Gospels, and not such speculative or metaphysical essays as are sometimes given elsewhere by the professors themselves to their pupils. First, the student writes a synopsis of his theme which he submits to the professor in charge of the preaching. If satisfactory, he then develops it and again submits it to the master so that it may contain nothing seriously wrong. After its delivery, he is told in plain language, such as the forthright Englishman knows how to use, just what his sermon amounts to, what are its merits and demerits, and how to correct his faults.

USHAW

I shall give the record just as it was given me by one of the professors, and in his own words:

For *Practical Moral Theology* (this work is done outside the classroom, in addition to the regular course).—The students are divided into conferences of about ten members each, with a senior member acting as moderator. Once a fortnight each pupil receives from the Professor of Moral a copy of a *casus conscientiae* or a marriage case. Each one writes his own solution. When the band meet, the student whose turn it is reads his solution; the others then give their criticisms, and there is a general discussion of the question. The findings of the conference and the main

objections aired are noted down by the proponent. Finally, all the individual solutions and the findings of each conference are handed to the professor. In due time they are returned corrected, and the case discussed and solved by the professor in class.

Apologetics (for lay students as well as for the clerics).—Two hours per week for one year toward the end of the humanities. There is a Catholic Evidence Guild at the college. The audience are expected to respond like typical hecklers, proposing the typical objections of the man in the crowd. This Guild work is voluntary but well organized and well attended. Our position as a minority in England, and a socially inferior minority, gives us the aggressive type of mind, and naturally induces us to treat Dogmatic Theology in the controversial spirit; that is, emphasizing the method of presenting it to a non-Catholic community.

Reading, Public Speaking, Preaching.—This training is begun very early in the career of the English student. Throughout the classical course, each class has a public speech day once a year in presence of the faculty and the student body. The best in each class are pitted against one another in competition for prizes in a special speech toward the end of the year.

For the theory and practice of sacred eloquence.—One hour per week for four years. Four written sermons each year for four years. Two or three prones delivered in the college chapel by each student in the course of theology. No sermons preached in the refectory.

Elocution or sacred eloquence course for theologians is a combination of reading and speaking. One of the students reads aloud an Epistle; a second, one of the Gospels; a third delivers, with or without notes, a five-minute sermon. Then the professor in charge criticizes all three. Besides the regular curriculum of practice preaching, the students do a great deal of voluntary work in this line. They form among themselves small sermon clubs of three or four members, meet once a week, when each member delivers a sermon in a hall or large classroom. They are given free rein by the authorities as to time and place.

Catechetics.—In the theology course, three-quarters of an hour per week for four years, the procedure is as follows: For the first quarter of an hour, one of the pupils gives a catechetical instruction to the other theologians, who are regarded for the time being as children. Follows the reading of two written criticisms (from

detailed students) of the previous week's catechetics, and next the professor's own criticism of the same instruction. These catechetics follow an ordered program drawn up and given to the class at the beginning of a term. The professor, besides giving the titles, adds a suggested and very skeletal plan.

There is no need to add anything in the way of comment to this; it speaks for itself, showing both the thoroughness of the methods employed and the hearty cooperation of the students.

Another point well worthy of note in connection with this seminary is its ability to pick teachers who are real teachers, in fact as well as in name. This is rendered possible by its system of minor professors. Some of the students who give evidence of unusual talent and fitness for the teaching profession are chosen, after finishing their philosophy, to teach for several years the classics or mathematics, etc., to the lower classes. After concluding these three years as trial teachers, they make their four years of theology. It is on the order of the Jesuit system, and its advantages must be evident. During these few years of minor teaching, the authorities have ample opportunity to judge of the young man's pedagogical fitness for a regular professorship. Even should the minor professor fail to measure up to the requirements, it is not a loss of time for him, since his work as teacher has added to his own general culture and will enable him to begin his theological studies with a fuller and better developed mind.

ECCLIASTICAL TRAINING IN IRELAND

Until recently Erin was free from most of the harassing problems of faith and morals which confront the clergy in other parts of the world, and so the trainers of youth, both clerical and lay, were left largely free to devote themselves almost wholly to the first-rate teaching of the old traditional curriculum. But that time is now past, or at least passing rapidly. Of late years, and particularly since the World War, some of the ugly views and practices of the modern moral and social heresies have begun to show themselves. Thus far it is not much more than a beginning, but the wise men of the nation realize the dangers ahead, and the necessity of strangling the evil, if possible, in its cradle; and as the obvious means of checking its advance, they find themselves obliged, like Christian educators elsewhere, to change or modify

or add to the old routine methods and programs of both ecclesiastical and lay training schools.

Up to the present they have had the substantial support of the national government, which has striven to bar out infidel and immoral literature, cinemas, and theatrical performances, but it requires much more than a government censorship to prevent absolutely the introduction of evil ideas and practices, and there is a good deal of bootlegging done along these lines. The reading public is aware of the dangerous tendencies of quite a number of novels turned out in the past fifteen or twenty years by clever Irishmen who were born and raised Catholics. They are "realists" forsooth, considering it high time to drop the ancient unreal fairy tales and poetic myths and legends, and to picture Ireland and the Irish as they really are. But, like so many of the "realists" among ourselves, it is but a section of Ireland and the Irish that they choose for their exhibition grounds, and a very small and a very dirty section at that—the rare exception instead of the rule or the average.

The present writer was told by a well-known priest-educator of Dublin that, since the war, the old almost universal sense of modesty amongst the women has been noticeably on the decline. While I was in the country, the Irish press and educational congresses or conventions expressed great concern and worry over the change for the worse in the Irish youth of today due largely to foreign importations. And, as regards the economic feature, the workingmen are awakened to a lively sense of their rights and their wrongs—which is not at all an undesirable thing, but quite the contrary, provided they are wisely directed; and wise direction means intelligent direction, which means in its turn that, if the clergy intend to keep the workers from falling into the clutches of the radicals, the Socialists and the Communists, they themselves must know what they are talking about. They must be as well informed upon labor problems as their rivals, else they cannot possibly win or hold the respect and the attention of the laboring man. Some far-seeing Irish educators warned their confrères quite a while ago of the vital importance of preparing for this struggle. Thus, nearly a score of years since, Dr. Tohill, a former Bishop of Down and Connor, strongly urged the intensive study of social questions, declaring it his belief that the time

was very near when this would and must become, after theology, *the science of the priest.*

But strangest of all, for those who recall the old Erin of the soggarth aroon, there are, in addition to budding problems of a moral, social or economic kind, signs here and there of a lessening of respect for the clergy. A spirit of anti-clericalism has developed amongst some of the unreconstructed rebels of the I. R. A., and—what is almost incredible—even amongst the Aran islanders there are sporadic outbreaks of antagonism to their priests such as their fathers would not have thought possible.

Maynooth is the general seminary for all Ireland. True, there are other seminaries, such as All Hallows, Dublin; Thurles in Tipperary; St. John's, Waterford; St. Peter's, Wexford; St. Kieran's, Kilkenny; but all the other seminaries, with the exception of Clonliffe, Dublin, train their men either wholly or mostly for the foreign missions. Every diocese, except Rosse, has what is generally styled a seminary, but these are, in reality, mostly colleges where both ecclesiastical and lay students are taught the classics. St. Patrick's, Maynooth, is a constituent or affiliated branch of the National University of Ireland. Its high standards and accomplishments and the efficiency of its teaching staff are too well known to need any rehearsal here; among the institutions for clerical formation, it leads the way and sets the pace for the others.

So far as the strictly ecclesiastical sciences are concerned, the whole Catholic world knows its excellent record. As for the more modern features of the seminary curriculum, it has already been remarked that, until recently, the need of them has not been sorely felt. But the changed conditions of the last ten years or so have led to some initial steps in this new direction. For instance, they have instituted a course of pedagogics to train men for future work as seminary professors—a feature, by the way, which cannot be too highly commended, and which, if followed everywhere, would prove of inestimable advantage to ecclesiastical education. First to make sure that the teachers know the matter they are to teach, and then to teach the teachers how to teach—these are really the most vital points for the efficiency of seminary training. There is also a course of training for all the students in the proper methods of catechizing.

Where there are so very many students, it is scarcely possible

to give them as many opportunities or as much individual attention in the matter of preaching as one finds in the smaller seminaries of England and parts of the Continent, but the authorities the doing the best they can in the circumstances, as is evidenced by the fact that each pupil, during the last three years of his course, must write and deliver two sermons a year. The treatment of modern social problems seems to be as yet in an embryonic state.

All Hallows, according to one of its former professors (now a prominent pastor in the city of Cork), makes a specialty of practice preaching, to such an extent and with such method that by the end of his course the student has a complete set of sermons for every Sunday of the year. As remarked above, this institution is intended for the foreign missions.

Holy Cross College, Clonliffe, is the diocesan seminary of the archdiocese of Dublin. Founded in 1859 by Cardinal Cullen, its roll of professors contains the names of many illustrious scholars, of noted writers on ecclesiastical topics, and of numerous bishops both inside Ireland and outside it; and the present teaching staff, by their zeal and ability, not only maintain, but also improve upon, the high standards of their predecessors. The studies preparatory to theology, including philosophy, are made at the National University, from which the student must have obtained his B.A. (as at Maynooth) before entering upon his theological studies.

There is here a beginning of social studies. As at Maynooth, the seminarists must preach two sermons a year, in the oratory; in addition to these, there are short instructions (five-minute sermons) given weekly by the students, four or five being called upon every week from each class in turn. There is also a course in catechetics.

A feature of whose value the Rector of Clonliffe thinks very highly is the monthly examination without previous notice of the branch or topic upon which the pupils are to be examined. As he says, this makes it imperative upon the students to be *semper parati* in all their studies and does away with the baneful practice of cramming.

JOHN E. GRAHAM.

THE DIOCESAN SCHOOL SUPERINTENDENT'S REPORT: A FUND OF INFORMATION

A previous article¹ dealt with the possibilities for using the diocesan school superintendents' reports for publicity, especially at this time, when there is a great need for bringing the facts of Catholic education to public attention. Examples were cited to show the wealth of material contained in these reports. The present article will continue this procedure by giving extracts from the reports of other diocesan school superintendents.

The Rev. Austin F. Munich, Supervisor of Parochial Schools of the Diocese of Hartford, gave in his report the following practical method for increasing the benefits of teachers' meetings through publicity:

"A new teachers' activity was started during the past year in the form of teachers' meetings, held in different sections of the state. It was determined that the work of the fifth grade should be the first object of study. Sectional meetings were held in Bridgeport and Waterbury, at which there was discussion of curriculum and methods. All the fifth grade teachers of the parochial system in the immediate vicinity were invited to attend. Some excellent papers were read by representative teachers in the group. The pertinent topics discussed and the effective aids offered in these compositions won their acceptance for publication in *The Catholic Transcript* under the special caption, 'School Problems.' The diocesan paper offers an effective medium for keeping our teachers informed and interested in their work. We recommend the reading of these articles by lay teachers in the public school system and also by parents whose children are in the parochial schools. From time to time these articles may create a better understanding of the tasks of the teacher and awaken more cooperation between home and school."

The advantages of bringing the home and school close together through parent-teacher associations were discussed by the Rev. Francis J. Byrne, D.D., Superintendent of Schools of the Diocese of Richmond, in his annual report. Parent-teacher associations have been of such valuable assistance to many hard-pressed schools during the past year that the need for these organizations has been thoroughly demonstrated. The following

¹ *The Diocesan School Superintendent's Report: A Source of Publicity.* Vol. XXXI, No. 3, March, 1933.

lengthy quotation in regard to P. T. A. work from Father Byrne's report is therefore given to promote further interest in these associations:

"An increase in the number of parent-teacher associations has been observed in various parts of the diocese. The purpose for which these associations were established originally is to bring together the teachers and the parents of the children, to the end that they may discuss problems of mutual interest in the conduct of the school. If they hold to this purpose, these organizations can accomplish a great deal of good and aid materially in the growth and development of our school system.

"It must be remembered that these are *parent-teacher* associations. Therefore, both *parents* and *teachers* should take an interest in their work and an active part in their councils. Teachers should take advantage of this organization to become more closely acquainted with the parents of the children, to explain to them their own problems and difficulties, and to discuss with them the individual differences of their children. Parents should welcome this chance offered them to gain a clearer insight into the work of the school, to learn the "other side" of their children's difficulties and to find out how they may cooperate more closely with the school. A basic principle, always to be borne in mind, is that the school is carrying on a work which primarily belongs to the home. Both should cooperate to the end that the child may receive that integral training of character which is the aim of both home and school. A well-conducted parent-teacher association can do much towards achieving this purpose.

"A time for informal discussion between parents and teachers should be a regular feature of P. T. A. meetings. It is also advisable to have frequent talks by competent educators or other qualified persons on problems affecting the school or pre-school child. Such talks and discussions are absolutely essential if the association is to do its work well.

"For the same reason, it should not be forgotten that fathers as well as mothers should take part in the activities of parent-teacher associations, since they are equally concerned in the development of the child's character. The chief obstacle to their participation in the deliberations of this organization is the difficulty of holding meetings at a time when they may attend. Most religious teachers cannot attend evening meetings—yet this is the only time at which the men can come. The only alternative ap-

pears to have the meetings on Sunday afternoons—not a very popular time. One very progressive P. T. A. has adopted the practice of an annual 'Fathers' Day' on a Sunday afternoon, the feature of the program being a talk by a prominent speaker intended especially for the male parents. This is one way of solving the difficulty, but we might suggest that the 'Fathers' Day' be held at more frequent intervals.

"The parent-teacher association should never degenerate into a mere 'aid society' to the school. Certainly it can and should help the school in many material ways, when the opportunity offers, but the prime work of the society is that which we have set forth above, and this aim should not be obscured by any of the organization's activities."

Teachers' meetings are mentioned in a number of reports. In the report of the Rev. John A. O'Brien, Ph.D., Superintendent of Schools of the Diocese of Peoria, mention is made of the value of the informal round-table discussions of teachers and supervisors and the annual Teachers' Institute. The report of the Rev. John J. Murphy, Diocesan Superintendent, contains a complete record of the proceedings of the thirtieth annual meeting of the principals and teachers of the Diocese of Columbus. In opening the program of this meeting Father Murphy pointed out that a new phase of education is the translation of religion into Catholic Action.

A practical suggestion to use extra-curricular activities as a means of promoting Catholic Action is contained in the report of Rev. James H. Long, Superintendent of Schools of the Archdiocese of San Francisco. Father Long gives the following illustration:

"There has been a disposition in recent years to emphasize the value of extra-curricular activities in high schools, on the ground that the experiences they offer are similar to those that pupils will meet after they have left school. It is these experiences that help prepare them more effectively for their life work. A well-known Catholic superintendent has written, in this regard, that there has been a tendency on the part of the students to regard school as entirely detached from the practical problems of life and consequently of theoretical importance only. Furthermore, the school has failed to perform one of its most important functions, namely, to train the student to apply correct principles to the events of everyday life and to exercise discriminating judg-

ment in the evaluation of current happenings. No one has any doubt of the effective training given in the parochial schools. There seems to be a necessity, however, of bringing pupils in contact with the beneficent work that the Church is doing and, through this contact, give vitality to the theoretical knowledge that they already possess. To familiarize them with this work, the Archdiocesan Council of Catholic Women have sponsored a movement of extra-curricular activities among the high school girls, which will give them direct experience of the application of the religious principles that may have been taught throughout their years of school to the several phases of Catholic Action and to the respective avocations they may choose to follow. The general result that has followed these extra-curricular activities has been the stimulation of interest in the various lines of Catholic Action as they have been suggested in the Encyclical of Pope Pius XI, and a practical application of Catholic higher education to conditions as the pupils will meet them."

It is important to note that the *First Year Book of Catholic Education for the Diocese of Sacramento* was issued early this year. This report includes a Foreword by His Excellency, Most Rev. Robert J. Armstrong, Bishop of Sacramento, and an Introduction by Rev. Stephen J. Keating, M.A., Diocesan Superintendent of Schools. The report contains a discussion of the progress made by the schools during the past year and an account of the First Institute held in the Diocese on November 23, 1932. Father Keating, in commenting on this Institute, said that: "The program of demonstrations presented by the Sacramento schools was a wonderful proof of the oft-repeated fact that our schools, while they are 'not the first by whom the new is tried,' are none the less never 'the last to lay the old aside' when improvements in methodology and technique have proven themselves capable of assisting our teachers to attain the objectives of Catholic education."

Another California diocese for which a report is available is that of Los Angeles and San Diego. It is pleasing to note that the schools of this diocese have been able to continue despite losses sustained in the recent earthquake that rocked this area of the state. These losses added to difficulties pointed out previously by Rev. Martin McNicholas, J.C.D., Ph.D., in his annual report. "Yet in spite of adverse financial conditions," wrote Dr. McNicholas, "our schools are taking care of more pupils than

ever before in the history of the diocese." Dr. McNicholas referred with pardonable pride to the splendid record made in teacher training in the diocese during the past year. He mentioned in particular that: "Teacher training courses were given at Immaculate Heart College and Mount St. Mary's College on two afternoons each week. As many as 76.92 per cent of all the religious teachers in the diocese were working toward their own improvement. Few dioceses, if any, can point to more activity in this regard, and it augurs well for the future of our schools."

The subject of teacher training was also discussed by the Rev. Joseph J. Wehrle, S.T.D., Superintendent of Catholic Schools of the Diocese of Erie, as follows:

"The Erie Diocesan School system is now in its second year of the regulations governing the preparation of teachers and the results have more than proven the wisdom of the move. All new entrants to the teaching orders or communities of sisters are now pursuing on a full-time schedule college curricula for teachers, approved by the Department of Public Instruction, Harrisburg, Pennsylvania. The results are more than gratifying and show themselves in higher educational standards and accomplishments in all fields of education.

"The Diocesan regulations follow:

"'After February, 1932, all new entrants to the sisterhoods, the motherhouses of which are within the territorial confines of the Erie Diocese, shall have or shall complete sixty-four semester hour credits of post-high school professional preparation before taking charge of classrooms or entering on the profession of teaching.

"'Since one hundred twenty-eight semester hour credits or a full college course are requisite qualifications for the college certificate, which authorizes the holder to teach in junior high school or senior high school, after February 1, 1932, new entrants to the sisterhoods contemplating teaching in either of these two fields shall have or shall complete said requisite qualifications for the college certificate before taking charge of classes in either of the said fields.'

Nor has the carrying out of these regulations in any way disrupted the system through a shortage of teachers, since no difficulty has been experienced in filling vacancies with certified lay teachers at salary levels within the reach of the parish exchequer. Besides, within less than a year fully certified teaching Sisters

will begin to take their places in the system and then there will be no further interruption. But the principal source of gratification is that no longer are teaching vacancies filled with professionally unprepared teachers, for which there is no justification. It was not good pedagogy, it did not redound to the benefit of the Catholic system of education, nor did it reflect favorably on the Catholic Church. It certainly was not just to the professionally unprepared teacher who was placed in charge of a classroom, nor was it just to the pupils.

"Another educational move of diocesan importance within the year is the raising of nursing education in the Catholic hospitals of the diocese. The nursing course has been raised from three to five years and leads to the degree of Bachelor of Science in Nursing. Approximately one hundred semester hour credits of work, principally in chemistry, biology, dietetics, English, history, philosophy, and religion, are demanded besides the usual hospital-supervised training. The college work is done at Villa Maria College, which is a state-approved institution. The nursing curriculum is proving a boon both to Sisters preparing for hospital work and lay pupils."

An investigation was conducted in the Diocese of Syracuse to determine what had become of the graduates of the elementary and high school classes of June, 1931. Rev. David C. Gildea, Diocesan Superintendent of Schools, reports the results of this study as follows:

TABLE I.—Disposition of Elementary Graduates of June, 1931

	Boys	Girls	Total	Per Cent
To Catholic High School.....	371	367	738	47.6
To Public High School.....	293	322	615	39.6
To Continuation School.....	15	43	58	3.7
Not Attending School: Working.....	52	53	105	6.9
Not Working.....	14	17	31	2.0
Not Accounted for.....	3	0	3	.2

TABLE II.—Disposition of High School Graduates of June, 1931

	Boys	Girls	Total	Per Cent
To Catholic Colleges.....	28	9	37	13.5
To Nursing Course.....	0	19	19	7.0
To Non-Catholic Colleges.....	15	9	24	8.8
To Secretarial Course.....	1	19	20	7.3
To Normal Schools.....	0	25	25	9.0
To Post-Graduate Courses.....	10	11	21	8.0
To Religious Life.....	1	6	7	2.5
Not Attending School: Working.....	51	32	83	30.4
Not Working.....	17	20	37	13.5

Another investigation that is receiving considerable attention is the diocesan survey of arithmetic that was made in the fourth, fifth and sixth grades of the Diocese of Pittsburgh. In this survey, Form Z of the New Stanford Arithmetic Test was administered to 13,214 children of seventy-four schools of the diocese. The 1931-1932 Report of the Parish Schools of the Diocese of Pittsburgh, which was recently received from the Rev. Paul E. Campbell, A.M., LL.D., Diocesan Superintendent, contains the following résumé of the survey by the Rev. E. Lawrence O'Connell, A.M.:

"The purpose of the study was, first, to evaluate the achievement in arithmetic of the diocesan schools as compared with the norm determined by recognized and accepted standard tests; second, to compare the achievement of each school with the diocesan median; and third, to make an analysis of the distribution of grade equivalents of individual pupils as evidenced by the results of the test.

"On the basis of this test, fourth grade was found to be two months below the norm of the test; fifth grade, one month below the norm; and sixth grade, two months above the norm.

"It is evident from the findings of this report that the mechanics in arithmetic should receive greater stress in the lower grades so that a reasonable mastery in the mechanics will have been obtained by the end of the fourth grade.

"The report shows that pupils in the fourth grade show a higher achievement in reasoning than in mechanics, which would seem to indicate that the mechanics are somewhat slighted in the fourth grade and have a tendency to be shifted to the fifth and sixth grades.

"It is further apparent that there is a wide distribution of grade equivalents in grades four, five, and six. This shows that there is need of more homogeneous grouping. There is a great deal of overlapping in grades. It is easily possible to take a sixth grade class and convert that to a fourth grade class in arithmetic without suffering loss. On the other hand, there are schools which have fourth grade classes in arithmetic who could very readily do work even better than sixth grade in other schools. Such overlapping in achievement in arithmetic needs a great deal of attention where homogeneity of results is desired.

"Overageness is apparent in most of the schools. Some

schools have a tendency to retard pupils more than others. Beyond question, in the schools where overageness is a large factor, we find low achievement in arithmetic. Particularly is this true in Part II of the test, which deals with arithmetic computation."

The Very Rev. Msgr. William F. Lawlor, D.D., Superintendent of Schools of the Diocese of Newark, reports the establishment of three new schools and the completion of six new school buildings during the year 1931-32. Extensive alterations were made at two other schools and high school courses were inaugurated in two schools. Monsignor Lawlor also reports progress in the new diocesan study course as follows:

"The new courses in Arithmetic and Music have recently been placed in the hands of our teaching Sisters, but not until competent authority had given to our assembled instructors such explanations as were necessary for the proper interpretation of the effected changes. History, Civics and Art courses will soon be off the press."

The following interesting report was received from the Rev. J. A. Rooney, S.T.L., who is Superintendent of Schools for the Dioceses of Helena and of Great Falls: "Because of the industrial depression no new schools have been opened. Enrollment in parochial schools has not been materially affected. Enrollments in academies for girls and boarding high schools for girls have decreased from 25 to 75 per cent. Other academies and high schools have remained as usual.

"Pastors are attempting to reach fairly accurate figures as to costs of education in parochial schools. People realize more fully the burden of building, equipping, staffing and maintaining our schools. All have made a very serious effort to give and get value received in the way of Catholic education.

"Notable progress has been made in vacation school work. It is interesting to report that vacation schools in parishes having parochial schools have not interfered with the attendance. In addition, the methods that are used in teaching religion in vacation schools have benefited the teaching in parochial schools."

This observation in regard to vacation schools is especially timely in view of the preparations that are now being made for vacation schools during the coming summer. It is for this reason that we add the following more extended account of vacation schools from the report of the Rev. Leon A. McNeill, M.A.,

Diocesan Superintendent of Schools of the Diocese of Wichita:

"The number of religious vacation schools conducted in the diocese during the summer of 1932 was thirty-seven, a decrease of six schools as compared with the summer of 1931. The enrollment, however, increased from 1,867 in 1931 to 2,012 in 1932, a net gain of 145 pupils. Two hundred and eighty-nine children were prepared for first Holy Communion. Several schools reported baptisms, a few reported return of indifferent adults to their duties, and one vocation to the religious life was attributed, at least in part, to the influence of the vacation school.

"It is interesting to note that three of the schools were conducted in parishes which have full-year parochial schools. One of these schools was held while the full-year parochial school was still in session. It enrolled a large group of children who had been in attendance at the public rural schools, and had the advantage, not only of giving these children intensive religious instruction, but also of acquainting them with teachers and pupils of the parochial school."

Father McNeill notes with satisfaction the employment of lay workers in several of the schools. "Such lay assistants," writes Father McNeill, "can contribute much by taking charge of recreation, looking after the little ones, playing the organ, teaching some of the classes, or also conducting the school where Sisters are not available. We cherish the hope that soon we may have local units of the Confraternity of Christian Doctrine, enrolling, training, and directing, zealous lay apostles in this great work of Catholic Action."

The above excerpts and those included in the previous article should serve to indicate the fund of educational information that is available in the annual reports of diocesan school superintendents. A number of these reports have been issued in pamphlet form. Others have been published in full in diocesan newspapers or have received wider circulation in summaries released through the N.C.W.C. News Service. A few have been circulated privately. In any case these recorded facts of Catholic education are of public interest.

JAMES E. CUMMINGS.

Department of Education,

The National Catholic Welfare Conference.

EDUCATIONAL NOTES

SAINT PAUL AN ATTRACTIVE CONVENTION CITY

Delegates to the Thirtieth Annual Meeting of the National Catholic Educational Association in Saint Paul, Minn., June 26 to 29, will find many attractions of educational, historic, and scenic interest. Since 1915, the last time that Saint Paul had the honor of playing host to the N. C. E. A., a beautiful new municipal auditorium has been erected. This vast and imposing structure is so spacious that it will be able to serve not only as the headquarters for general meetings of the convention but also for all sectional meetings, exhibits, and the various other activities included in the convention program.

Apart from an ideal convention setting, one is always eager to learn what other attractions the convention city has to offer. The following outline of a brief itinerary for delegates to the Saint Paul meeting has therefore been prepared by the Local Convention Committee in order that visitors will miss no opportunity of seeing those spots of which Saint Paul is duly proud.

Of prime interest, undoubtedly, are the churches and educational institutions. To even the casual observer, it becomes apparent that Saint Paul is rich in both. The principal attraction for delegates will be the Saint Paul Cathedral. Visitors will be captivated, at once, by its surpassing artistic beauty. While there, all delegates should visit the shrines of the nations that encircle the main altar. Across from the Cathedral is the home of His Excellency, Archbishop John Gregory Murray. Adjacent to the episcopal residence is the historic mansion of the late James J. Hill. It has been transformed to meet the needs of the Saint Paul Diocesan Teachers' College, a normal school restricted in attendance to teaching sisterhoods. The college also houses the offices of the diocesan Bureau of Education.

Visitors may also want to take a tour on the horseshoe drive along the banks of the Mississippi River, where, adjoining each other, are Saint Thomas College and Military Academy and the Saint Paul Seminary. Many of the seminarians here have pursued their high school studies at Nazareth Hall, a diocesan minor seminary situated on the shores of Lake Johana, a few miles distant from the heart of Saint Paul. The shady river drive will

lead to the campus of the College of Saint Catherine, the northwest's leading Catholic college for women. Our Lady of Victory Chapel, which overlooks the campus, will claim attention. It is an exact replica of Saint Trophime's Church in France.

Delegates will also be interested in visiting the three outstanding Catholic high schools: Cretin High School for boys conducted by the Christian Brothers; Saint Joseph's Academy, a day school in charge of the Sisters of Saint Joseph; and the Visitation Convent, also a girls' school, maintained under the supervision of the Visitation nuns.

Included among the public buildings that will attract attention are the new City Hall and Court House; the Public Library, typical in architecture of the Italian Renaissance; the Women's Civic Club, unique in its style of modernistic architecture; the Public Safety Building; the Northern States Power Company; the Union Depot; and the numerous hotels of the city as remarkable for their exterior appearance as for their enviable record of public service. North of the loop district is a cluster of massive buildings. In the center and surrounded by a natural carpet of green, is the State Capitol. To the left of the State House is the new State Office Building where all state departments are concentrated. The State Historical Society Building on the right and the Saint Paul Institute, back of the Capitol, contain various collections of interest to the historically minded.

One would naturally expect to find points of historic interest in and out of the saintly city, and he will not be disappointed. At Fort Snelling, a military post since 1825, there stands the old round tower harking back to the days of Indian warfare. The widely known and historic Sibley House at picturesque Mendota, a suburb of Saint Paul, still remains intact. Hundreds of antiquity lovers pay annual visits to this historically interesting site, for it is replete with relics of yesteryear. Then, too, there are the Indian mounds, the historic burial grounds of the Sioux chieftains; Pilot Knob, a hill rising 200 feet above the Mississippi, where the famous Indian treaty of 1851 was negotiated; and Battle Creek, now an ideal picnic ground, but formerly the scene of many bloody Indian battles.

The sister city, Minneapolis, just across the river from Saint Paul, and the metropolis of the state, also has much to offer. She is proud, and rightly so, of the magnificent Basilica of Saint

Mary. She boasts of three natural lakes within her city limits. There will also be found Minnehaha Falls, the world's largest flour mills, the State University, the Walker Galleries, and many other attractive institutions and places.

From a natural standpoint many advantages accrue to the Gopher State. Not without cause has Minnesota merited the titles, the Nation's Playgrounds, the Land of Sky-Blue Waters, and the Vacation Land of the U. S. Nature has been very lavish with her gifts to Minnesota. It is well-nigh impossible to drive even 5 miles on any of the improved country roads without reaching the shady shores of one of the ten thousand lakes.

After the close of the Convention many delegates may have sufficient leisure time for pleasure trips to more distant points in the state. Scenic highways, wending their course through the Arrowhead country of northern Minnesota, lead to the virgin pine forests and to the thousands of acres of improved state parks where fish and wild game abound. Duluth, situated on the shores of Lake Superior and only 150 miles north of the Twin Cities, is, from a geographical point of view, perhaps the prettiest spot in Minnesota. Near Duluth is the iron range. Visitors always find the open mine at Hibbing a place of interest.

Another peculiar advantage which Saint Paul proffers this year is the convenience to Chicago. Delegates who are planning to attend the Pageant of Progress may combine both the Convention and the Exposition into one trip.

RELIGIOUS VACATION SCHOOL PLANS ANNOUNCED

More than 2,000 religious vacation schools will be conducted under Catholic auspices throughout the United States this summer, the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Rural Life Bureau, National Catholic Welfare Conference, estimated recently, following a survey.

Dr. Schmiedeler also announced that a revised edition of the *Manual of Religious Vacation Schools* has appeared and is ready for distribution through the N. C. W. C. Rural Life Bureau. Dr. Schmiedeler believes this will be welcome news to the hundreds who have sought copies of this booklet during the last year but who have been unable to obtain them.

The estimate of more than 2,000 religious vacation schools in 1933 is based upon evidence showing not only a more intense but

also a more widespread interest in the movement throughout the country. The estimate of 1,500 religious vacation schools for 1932 made by the N. C. W. C. Rural Life Bureau was exceeded last summer. There is just as solid basis for a prediction of 2,000 such schools this summer, Dr. Schmiedeler believes.

Evidence of larger programs than last year is discernible in a number of dioceses where preparations are already going forward for the 1933 religious vacation schools. In an official letter sent by the Most Rev. Urban J. Vehr, Bishop of Denver, to the priests of Colorado the vacation school movement is endorsed anew. "The increase in the number of such schools last year was encouraging," Bishop Vehr writes, "but I feel many more could be organized this year to give Catholic children who attend public schools a systematic course of religious instruction." Twelve experimental schools are to be held in the city of Denver, Bishop Vehr announced.

"The growth of schools in cities during the last year or two has been perhaps the most striking feature of the vacation school movement," Dr. Schmiedeler said.

In urging pastors of the Diocese of Lincoln to plan now for schools in all parishes in which there are no parochial schools, the Rev. L. B. Barnes, Diocesan Superintendent of Schools, states that, while a very encouraging number of pupils were enrolled last year, it is the hope of diocesan officials that this summer's sessions will see even a greater number of schools.

"There is also much evidence of a continued growth of the Confraternity of Christian Doctrine, an organization that serves eminently to coordinate religious instruction activities within dioceses and that helps to enlist the aid of the laity in the work of instruction," Dr. Schmiedeler said. "A particularly notable growth of both the Confraternity and the vacation school is expected in the Mountain and Pacific States as a result of the recent regional conference of the National Council of Catholic Women at San Francisco."

SURVEY OF THE FIELD

A distinguished audience of diplomats, educators and alumni attended the Founders' Day exercises of Georgetown University, March 25, at which the university honored His Excellency Dr. Leonide Pitamic, Minister from Yugoslavia to the United States,

and Dr. William Holland Wilmer, director of the Wilmer Institute of Johns Hopkins University and formerly a member of the faculty of the Georgetown Medical School. The gold medal of the Secchi Academy of Science was conferred upon Dr. Wilmer, while the medal of the Camillus Mazella Academy of Philosophy was bestowed upon Dr. Pitamic. The Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University of America, presented Dr. Pitamic with his medal, while the Very Rev. W. Coleman Nevils, S.J., president of Georgetown University, bestowed the honors upon Dr. Wilmer. . . . A bill introduced in the State Legislature provides a penalty of from \$100 to \$500 for any person convicted on teaching or discussing atheism or any theory that "denies the existence of God or a supreme intelligent Being" in the public schools of Wisconsin. . . . State Assemblyman Charles W. Dempster, a prominent Los Angeles Mason, has introduced a bill in the California Legislature to remove the burden of taxation from all private educational institutions of less than collegiate grade which are not conducted for profit. The exemption would extend to buildings, equipment and grounds not exceeding 10 acres in area. Securities and income used exclusively for purposes of education also would be exempt. *The Tidings*, official organ of the Diocese of Los Angeles and San Diego, in an editorial, calls attention to the fact that California is the only state in the Union that taxes Catholic schools. Since the campaign in 1926 to exempt high schools from taxation this paper has conducted a campaign of education on the subject. . . . Sister Marie Clare, of Mercy Provincial House, Cincinnati, a member of the Sisters of Mercy for 58 years, has just died at the age of 75. Sister Clare, who, before her entrance into the religious life, was Miss Martha Mulligan, was born in Lawrenceburg, Pa. . . . A bill introduced into the House of Representatives by Congressman Stephen A. Rudd, of New York, provides for the entrance as non-quota immigrants of nuns, deaconesses, and Sisters of any recognized Order of any religious denomination. . . . Final approbation to bestow the degree, Bachelor of Science in Chemistry (B. S. in Ch.), in her undergraduate department has been received by Niagara University from the State Department of Education, according to an announcement by the Rev. Francis L. Meade, C.M., dean of the Colleges of Arts and Sciences. Recognition of Niagara's new degree makes her one of the six educational insti-

tutions in the state empowered by state authority to grant such a degree. . . . Many American students have received degrees at the University of Louvain, but up to now none of these has been so honored as Harry McNeill of New York. He received the degree Doctor of Philosophy, *summa cum laude*, at the *Institut Supérieur de Philosophie* of Louvain and is the first American layman to hold this great distinction. Before coming to Louvain, Mr. McNeill received his education exclusively in the Catholic schools of the Archdiocese of New York. . . . A large section of its land has been donated by the University of Dayton to the unemployed for agricultural purposes. The land has been divided by engineering students at the university into forty plots, 30 by 80 feet. The land was given to anyone last year for farming, but this year only the unemployed will be permitted to benefit. It is estimated that produce raised on a single lot will support the average family throughout next winter. . . . The Rev. Bernard R. Hubbard, S.J., head of the Department of Geology at the University of Santa Clara and internationally known as the "Glacier Priest," will leave this month for Alaska, where he plans to explore the crater of Mount Veniaminof. . . . The fields of seismology, meteorology, and astronomy in the United States lost one of their most notable savants in the death of the Rev. Frederick L. Odenbach, S.J., director of the John Carroll University Seismological and Astronomical Observatory, who died in Cleveland in March at the age of 76. Father Odenbach is said to have been the first American to study earthquakes intensively. He imported a seismograph from Germany to aid him in his studies, and, with it as a nucleus, built an observatory now ranked as one of the best equipped in the country. . . . The evidence of the rapid growth of Catholic education in the United States as presented in the latest *Directory of Catholic Colleges and Schools*, issued by the Department of Education, of the National Catholic Welfare Conference, is noted by *Catholic Truth*, organ of The Catholic Truth Society in England. The directory, *Catholic Truth* points out, "contains a complete list, with particulars, of the number of instructors and pupils in the universities, colleges, secondary and elementary schools." "Here we learn the cost of boarding and of tuition in those universities," the magazine adds. "Moreover, there is given a list of the Catholic clubs in secular universities from which it is seen that the honored name of 'New-

man' is given to 134 of these Catholic clubs in such well-known universities as Yale, Cornell, Columbia, etc." "The N. C. W. C.," the periodical further says, "has been remarkable for its coordinating efforts in the field of Catholic Action, in its institution of a great Catholic news service. This handsome volume of 285 pages brings together a mass of useful information that could not otherwise be obtained." . . . Science teachers from thirty educational institutions in western Pennsylvania attended a conference held at Duquesne University April 1. Seventy-five teachers participated in the meeting, which is to become a semi-annual event. Twelve religious Orders were represented. Dr. Hugh C. Muldoon, dean of the Duquesne School of Pharmacy, sponsored the meeting. The delegates were welcomed by the Very Rev. J. J. Callahan, C.S.Sp., president of the university. The Rev. Dr. Paul E. Campbell, Pittsburgh Diocesan Superintendent of Schools, also delivered an address of welcome. Dr. Muldoon delivered a lecture on the teaching of science. Latest problems in the physical and biological sciences were brought to the attention of the teachers by lecturers. . . . General plans for the Catholic celebration next year of the tercentenary of the founding of Maryland and the establishment of religious liberty in America are rapidly taking shape due to the activities of the Committee on the Tercentenary formed two years ago under the auspices of the Most Rev. Michael J. Curley, Archbishop of Baltimore. . . . A notable contribution to the chemistry of metabolism by the Rev. Francis W. Power, S.J., head of the Department of Chemistry at Fordham University, was described in a paper read by Father Power before the eighty-fifth meeting of the American Chemical Society held in Washington, D. C., March 27. . . . Mother St. Rose, Superior of St. Margaret's Academy, Minneapolis, Minn., and a member of the Sisters of St. Joseph for 57 years, recently died at the age of 83. . . . Invitations to enter the first annual Illinois Catholic Speaking Contest on Apologetics were issued to the 109 Catholic high schools of the state. The contest is being sponsored by Loyola University with the cooperation of the five diocesan Catholic School Boards. The plans provided for each school to conduct a preliminary contest before April 15 to select its best boy or girl speaker. School winners then competed in one of eight sectional contests, and the winners of these latter contests will meet in finals at Loyola University early this month. . . . The Rev. M. J. Marsile, C.S.V., with whose

life virtually the entire history of St. Viator's College has been interwoven, died in Bourbonnais, Ill., late in March. Father Marsile was president of the college from 1879 to 1906. . . . The Senate of Colorado recently passed a bill which would ban the religious test for applicants seeking positions in the public schools of the state. The vote was unanimous. . . . St. Francis College, Loretto, Pa., held its seventh annual public high school basketball tournament during the month of March. It is believed that St. Francis College is the only Catholic college in the United States which conducts a public high school basketball tournament. The greatest effect of the tournament is the promotion of good will in the public and Catholic education circles of that part of Pennsylvania. . . . Brother August, F.S.C., the last survivor of the exiled French members of the Brothers of the Christian Schools who came to the United States, died recently at St. Francis' School, Eddington, Pa., at the age of 60. Brother August became an exile from his native land when France enacted laws forbidding religious teachers to continue their work in that country. Interment was in Ammendale, Md. . . . The Rev. Julius A. Nieuwland, C.S.C., professor of Organic Chemistry at the University of Notre Dame, is the only Catholic priest of a group of 250 leading American men of science whose names have been added to the "Biographical Directory of American Men of Science." The entire list of outstanding scientists in the Biographical Directory includes approximately 1,000 names. More than 20,000 names were considered for addition this year, from which number the 250 were selected. . . . Kappa Gamma Pi, national honor society of Catholic women's colleges, recently sponsored its second annual short-story contest. Outstanding Catholic literary personages acted on the Board of Judges for the contest, which closed on April 19. . . . Prof. Ernest J. Rieger, dean of the Niagara University Music Department, was buried from the university chapel March 21. The Very Rev. Joseph M. Noonan, C.M., president of Niagara, was celebrant of the requiem High Mass. . . . More frequent Communion was given as the chief line of spiritual progression of students at Notre Dame, according to replies to a questionnaire submitted to the students by the Rev. John F. O'Hara, C.S.C., Prefect of Religion. The results of the survey are statistically arranged and published in the *Bulletin of the University of Notre Dame*. . . . The Preacher's Institute, a part of the Summer Session of The Catholic

University of America, will make use of an electrical voice recording and reproduction instrument in order to familiarize each preacher with the sound of his own voice and to illustrate mistakes in delivery more clearly. The Institute is open only to priests and aims to give a six-weeks' intensive training and practice in sermon writing, voice training, and sermon delivery from June 23 to August 3. . . . Despite some opposition, the Society for the Propagation of the Faith and the Association of Catechists have succeeded in inaugurating a course of religious instruction in the public schools of Nagcarlan, Laguna, Philippine Islands. The classes will be conducted by volunteer catechists. . . . The Rev. Dominic O'Malley, C.S.C., Superior of the Community House at Notre Dame, died at Sacred Heart Sanitarium, Milwaukee, March 27. . . . John McCormack, world-famous operatic and lyric tenor, will receive the Laetare Medal of the University of Notre Dame for 1933, it was announced by the Very Rev. Charles L. O'Donnell, C.S.C., president of the university and chairman of the medal committee. The presentation ceremony will be held at the University, June 4. . . . Gerald Van Ackeren, senior in the Creighton University High School, was awarded first place in the annual Interscholastic Latin Contest for students of all Jesuit high schools in the Missouri province. . . . The Most Rev. John G. Murray, Archbishop of St. Paul, is giving a series of addresses for the purpose of arousing the interest of the people of St. Paul in the reorganized Catholic Historical Society of St. Paul. Over 700 persons heard His Excellency's first address, which answered the question, "Why Should I Study Catholic History?" "History," Archbishop Murray said, "is the record of the lives of men; of their progress from era to era; of their achievements, failings, conflicts, and of the calamities that befall them. History must be written according to the facts, and the Catholic Church would be false to her mission of truth if she undertook either to suppress that which was true or tried to develop a wrong sense of proportion as to the relative part played by leaders of the Church in the field of truth or the field of error, the field of righteousness or the field of sin." . . . George L. Sullivan, dean of the Santa Clara University College of Engineering, has been named on the "rating board" which will select inspector-engineers for the construction of the Golden Gate bridge. . . . Catholic librarians of Washington, Oregon, Idaho, and Montana held a regional meeting of the Catholic Library Association in

Seattle, Wash., on April 17. The association has previously held regional meetings in New York, Boston and Chicago. . . . Two Filipino boys, pupils of the Normal School conducted by Maryknoll Sisters in Malabon, a suburb of Manila, are the proud winners of a Philippine-made toy contest. Their entry was a U. S. Army truck wagon made of materials rescued from the ash heap. The entire construction cost of the ingenious entry was 35 cents. The two boys received the inspiration for the construction of their toy from stories related by several Maryknoll Sisters who formerly cared for wounded of the World War on the battlefields of Europe. . . . The library at St. Bonaventure's College has in its possession a copy of the famous "Wall Paper Edition," a single sheet of light green wall paper, 14 inches in width, on which is printed some interesting news of the Civil War days. The copy, printed in Vicksburg, Miss., and dated July 2, 1863, records the deaths and accidents of the day, the progress of the battles, General Lee's expeditions in Virginia, and the movements of the Yankee troops. There are only two copies of this edition in existence. One is in the possession of the St. Bonaventure Library and the other is in the hands of a professor at the University of Texas. . . . The Rev. Peter Wallischeck, O.F.M., founder and former president of St. Anthony's Seminary, first seminary for American youths in the Diocese of Los Angeles, and pioneer educator of Southern California, recently celebrated his sixtieth year as a member of the Franciscan Order, at a solemn High Mass in the old mission church of Santa Barbara. Father Peter was ordained in 1879. . . . The St. Francis College debating team, Loretto, Pa., won second place and was given honorable mention at the regional debating tournament which was held at Grove City, Pa., April 8, under the auspices of the Pi Kappa Delta National Honorary Debating Society. St. Francis College was the only Catholic college of the 16 institutions represented in the tournament. . . . A Catholic priest received the largest number of votes in the election just held by the administrative council of the French Association of Engineers of Arts and Crafts. Abbé Reviron, superior of the St. Lazare Institution at Autun, was elected to membership by 2,700 out of 2,900 votes. . . . Monsignor Bernardini, newly-named Apostolic Delegate in Australasia, who relinquished the office of Dean of the Faculty of Canon Law at the Catholic University of America, sailed for Rome on April 22.

REVIEWS AND NOTICES

Dictionary of American Biography. Edited by Dumas Malone. Vol. IX, Hibben-Jarvis. New York: Charles Scribner's Sons. 1932. Pp. x + 625. \$12.50; \$250 the set.

In the list of 673 articles in this volume, contributed by 362 writers, the name Jackson, with 32 representatives, leads all others. Next is Hill, with 24 bids to fame, Hunt and Howe, each with 21, James 17, Hopkins 16, Holmes and Hubbard, 14 each, Huntington, 13, Hitchcock and Howard, 12 apiece, Hoffman or Hofman and Hughes, each 11. This frequency of the same name, of course, means nothing; even when one branch bears more than one specimen many other factors must be considered before any general conclusions may be reached. I have heard Dr. Jameson say that a dictionary of brothers-in-law would explain much to the historian.

This volume of the *DAB* maintains the general interest of content and excellence in treatment that have been noted of earlier volumes. Much has been said of these volumes as a work of reference and of their value to school and college library, but too little of the pleasure they will give to the general reader. There is interest and information in every sketch; the lover of biography will revel in every page.

Volume IX contains accounts of such varied characters as Thomas Wentworth Higginson, David B. Hill ("I am a Democrat still—very still"), James J. Hill (empire builder), Raymond Hitchcock (actor), Senator George Hoar, whose "contempt for the bigotry of the A. P. A. nativist movement led him, against the advice of his friends, to write a scathing letter which helped bury that movement 'in the cellar in which it was born'"; Richard and Robert Hoe (inventors of the rotary press), Oliver Wendell Holmes, the historian Von Holst, Joseph Holt, who was responsible for Mrs. Surratt's murder, Winslow Homer (painter), Gen. Joe Hooker, Francis Hopkinson and Joseph (author of "Hail Columbia"), Harry Houdini the magician, Elias Howe (inventor of the sewing machine), William Dean Howells, the playwright Charles Hoyt, Elbert Hubbard, Henry Hudson, who was paid \$320 for his voyage with a promise of \$80 more to his wife "in case he should not return"; Miller Huggins (manager of the "Yankees"), Commodore Isaac and Gen. William Hull; "Little

Abe" Hummel, Robert M. T. Hunter, Collis Huntington, Anne Hutchinson, Gov. Thomas Hutchinson, "Bob" Ingersoll, Washington Irving, Andrew Jackson, Helen Hunt Jackson, "Stonewall" Jackson, Henry James, and William James.

Among the educators of interest who are represented in this volume should be noted Edward Hitchcock, first professor of physical education in an American college; Albert Holbrook, pioneer in the professional training in the Middle West; Josiah Holbrook, promoter of the Lyceum system; Mark Hopkins, who, with a log and a student, was President Garfield's conception of an ideal college; and Ada L. Howard, first president of Wellesley College.

The "Catholic" list is somewhat smaller than in some of the other volumes: there are apparently fewer Catholics with names beginning with H and J than may be expected when the letters K, M, and O are reached. It is curious to note that of the fourteen obviously of the Catholic faith, four were converts: Dr. William E. Horner, author of the first text of pathology to be published in America, whose conversion was "influenced by the devotion of priests and sisters to their patients during the cholera epidemic in 1832" (sketch by William S. Miller); the beloved Gaillard Hunt, president of the American Catholic Historical Association (sympathetically written by his friend, Dr. Jameson); Jedediah V. Huntington, author and editor (done by Dr. Purcell); and Levi S. Ives, former Episcopal bishop (also by Dr. Purcell). Two major subjects are Dr. Purcell's sketches of Archbishops Hughes and Ireland. There are, besides, biographies of James Hoban, architect of the White House (by Fiske Kimball); Christian Hoecken, Jesuit missionary (by John E. Rothensteiner); John P. Holland, inventor of the submarine (Carl W. Mitman); Timothy E. Howard, Indiana jurist (William W. Sweet); Jean J. A. Humbert, French general, resident of New Orleans (L. C. Durel); d'Iberville, explorer (Louise P. Kellogg); Sister Irene Fitzgibbon, directress of the New York Foundling Asylum (William B. Shaw); and Archbishop Janssens (Stella Herron). Mention should also be made of James T. Holly, Negro Episcopal bishop, born of Catholic parents.

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The Secular Priesthood, by Rev. George Joseph Donahue. Boston: The Stratford Company.

Father Donahue in "The Secular Priesthood" has left the modern seminarian a gracious and inspiring guide. In the form of brief and intimate letters of a pastor to "David," first his young seminarian and then his beloved fellow-priest, he has presented the classical notions of priestly training with a warm and a personal touch calculated to impress.

Under the literary form of familiar letters is a very definite purpose of instruction. Thoughts on prayer, discipline, study, recreation, friendship, are so carefully interwoven with pleasant anecdotes, memoirs, and bits of news, that David must have sensed the worth of all these things without once suspecting his skillful mentor's scheme. For his emulation are held up our heroes of learning and sanctity, an Aquinas, a Jerome, a lovely Thérèse, a lowly Curé. That he may the better cultivate correct tastes, here and there are scattered the gems of his pastor's wide reading. He is urged to read, and to read the best—Newman is kept ever before him.

All the while instructing and encouraging, the author leaves a reflection of his own thoroughly priestly ideals that is one of the chief merits of his work. In short, "The Secular Priesthood" cannot fail in its purpose "of aiding Davids everywhere and always toward a holy and a happy priesthood."

A. VIEBAN, S.S.

My Convent Life, by Sister M. Maud, O.S.D. New York: Benziger Bros., 1932. 206 pp. Price, \$1.50.

My Convent Life is an adaptation from the German work, *Ein Rundgang im Kloster*, done by Rev. Karl Gerjol. The book is small in size but large in content. It crowds into twenty-four short chapters a consideration of the fundamental aspects of the religious life. Beginning with an exposition of the monastery site and its meaning, the author takes his reader through the apartments of the convent and makes spiritual reflections upon the various phases of the religious life as presented in each apartment. The religious is seen as postulant, as novice, as professed; in the active and in the contemplative life. She is seen in the corridor, in the chapel, in the chapter room, in the library, in the cell, in the guest room and in the garden. With St. Paul she is

found dying daily as she takes up the cross of humble tasks to follow Christ in the way that leads to religious perfection and to Paradise.

The concluding chapter of *My Convent Life* emphasizes the beauty found in the variety of Orders in God's Church. Each with a distinctive mission but all with St. Paul, "forgetting the things that are behind and stretching forward to those that are before, they press towards the mark, to the prize of the supernal vocation of God in Christ Jesus."

The translation of the work is well done. The verse prefixed by the translator to each chapter gives poetic expression to the main thought of the chapter. The cumulative desires and resolutions engendered by reflection upon the chapter's content find form in her appended prayer.

"This little volume is, indeed, very interesting, rich in matter for meditation and somewhat out of the ordinary among works of this type." The Religious, whether priest, brother or nun, will find in the pages of this book that which is of importance in arousing fervor in the service of God. Novices and postulants, as well as those who are considering entrance into a Religious Community, will profit by the little book, which contains "abundant matter for deep thought and sincere appreciation of the religious life."

SISTER M. DOMINICA, O.S.U.

Fabiola, by Cardinal Wiseman, and Adapted for School Use by the Rev. J. R. Hagan, Ph.D., and Alice C. Hagan, A.B. New York: Longmans Green Co., 1933, pp. ix-310.

The stimulation and proper direction of the pupils' power of imagination is not the least of the duties imposed on the teachers of history in the Junior High School. The pupils of that period have not yet developed what we may style the historical sense. They are not able to grasp and properly assimilate historical facts as facts, because their apperception masses are not of such richness of content as will permit them to do this. They do like and can grasp a story even if the setting is far removed in time from their limited experiences. The narrative or novel brings out for them the feelings and motives of the characters and this enables the pupils to appreciate the events of long ago. The imagination thus furnished with sane, select and serviceable

images is in turn ready to be of great assistance to the developing intellect in its work of apprehension and judgment of truth and its interrelations.

Whatever will aid our teachers to perform this important work of educating the imagination along healthy lines can rightly be considered worthy of study and adoption. We have such a find in the revision of Cardinal Wiseman's *Fabiola* by the Rev. Dr. John R. Hagan, the Superintendent of the Cleveland Catholic Schools, and his sister, Miss Alice C. Hagan, Teacher of English in the John Hay High School of Cleveland. In this work our teachers, especially those under whose charge the classes of History, Literature and Religion in Junior High Schools have been placed, will find this school edition of *Fabiola* of great advantage from many points of view. The editors have adapted the fine and solid historical romance from the pen of Cardinal Wiseman to the needs and capacities of the pupils still in their teens in such a way as to preserve all that is best in the work as originally executed.

We are happy to recommend with well-merited praise this school edition of *Fabiola* to the teachers in our Junior High Schools. The teachers of First Year History and Second Year Religion classes in the high schools affiliated with the Catholic University will find this work excellent as a text for supplementary reading.

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Minimum Essentials of French, by Whitford H. Shelton. New York: Prentice Hall, Inc., 1931. Pp. xiii+190. Price, \$1.50.

Students, and especially beginners, will find that this book does exactly what the author intended it should do. The essential rules of French grammar are clearly stated and explained. The author has wisely excluded allusions to difficulties which are not covered by the general rules and which are confusing to the neophyte. On the other hand, he has taken care to explain minor details which in other works of the same nature are left to inference or deduction. The accompanying exercises are likewise simple and practical. The vocabulary includes many current expressions and is sufficiently complete. There is on the

whole little fault to find with this little grammar and we gladly recommend it to those who are seeking a simple, precise introduction to the French language.

BERNARD A. FACTEAU.

Books Received

Educational

Butler, Nicholas Murray: *Division of Intercourse and Education. Annual Report of the Director for the Year 1932*. New York: Carnegie Endowment For International Peace—Division of Intercourse and Education, 405 West 117th Street. Pp. 64.

Chamberlain, Leo M., and Meece, L. E.: *State Performance and Higher Education*. Bulletin of the Bureau of School Service. Lexington, Ky.: University of Kentucky, 1933. Pp. 38. Price, \$.50.

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